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## Pro-Slavery.

From the Ballston Democrat.

### NEGRO SUFFRAGE.

There now remains no room to doubt that a serious effort will be made, when the Convention for re-modelling the Constitution of this State shall have met, to admit our colored population to the polls on the same footing with the whites. This question has been agitated for some time by our political Abolitionists, the majority of whom are persuaded that an increase of thousands to the negro vote, would result in a corresponding increase to their own political strength. The New-York *Tribune* and *Albany Evening Journal*, too, both influential papers, have expressed themselves in favor of the proposition, and when the ob-equious followers of these two bell-wethers of the Federal flock shall have been taught that capital can be made by endorsing the measure, they—we mean Whigs of the Seward and Slade school—will readily embrace the scheme.

Extend the right of suffrage to adult male negroes, and the vote will be increased about ten fold. The present number of voters is one thousand and one, and if the proportion of male adults to the whole population is equal to that of the whites, more than nine thousand would be added to the list by such an extension. It may therefore be proper to inquire into the general character of this portion of our population, before conferring upon them a privilege so potent for good or evil.

It is not to be disguised, *malgre* the opinions of those who profess to have discovered that the negroes in our State are as well fitted by nature, by education, and habit, for self-government and for the judicious exercise of the elective franchise as the laboring white population—for, strange as it may seem, we have heard men contend that such is the case—it is not to be denied that the whole of this class, with but occasional exceptions, are lamentably ignorant, and necessarily incapable of judging for themselves of the merits of those measures which come up every year for popular approval or condemnation. How they became so, while their remain so, is nothing to the purpose. We know that such is the case, and it therefore becomes a grave question whether they are the proper recipients of a right which is rather conventional than natural, and which can never safely be entrusted to those whose lack of discrimination would so readily attract the attention of demagogues in search of dupes and tools. No patriotic citizen, as it seems to us, can answer this question, except in the negative. But it is equally true that the mass of our negroes are as debased, irreclaimably debased, as they are ignorant. It is true, too, that they are held in contempt by nearly the whole white population, and to admit them to the polls would tend, more than any other plan which could be devised, to bring the elective franchise into general disrepute.

These and numerous other considerations, which we have not time to name, incline us to believe that the experiment would be fraught with danger, and as it can easily be proved that our colored citizens, generally, are very indifferent to the question, caring but little or nothing whether they possess this right, we are constrained to dissent from the measure under notice, and we trust that the entire Democratic party will be found uncompromisingly opposed to it.

We do not now exact military service from the negro; we do not require him to sit as a juror. To remove all appearance of injustice we would not, under any circumstances, subject him to direct taxation, and then from prudential motives alone, we would not suffer him to vote. If a moral or intellectual qualification were practicable, we should not object to conferring the right upon a portion of the race, but as no such standard can be adopted, and as a property qualification, even when applied to this abject class, is looked upon by many as absurd, a due regard for consistency and for the common weal seems to declare it necessary that all should be kept from the polls.

From the Correspondence of the New-York Observer.

### FACTS OF SLAVES AND THEIR MASTERS.

I take the liberty with a highly respected Virginia correspondent, to send you the following extracts from a private letter, in the hope that they may do good. If I might furnish a caption for that which immediately follows, I would say it administers a just rebuke to

A PARTIAL SYMPATHY.—Would to God our Northern brethren had more full and correct information of the state of Slavery in Virginia! They could not but see, at a glance, into the interior of things amongst us, that we the masters and our children are in fact the sufferers, and stand more in need of their commiseration and Christian charity, than the slaves, as a class, upon whom your misguided Abolitionists exhaust their morbid sensibilities.

But matters both at the North and South, I am persuaded, are rapidly tending to a better state; and many of your age will live to see our beloved ancient Dominion, at least, comparatively free from the curse.

I doubt not that many of the Abolitionists of the "one idea" class, who are uniformly the fiercest and most unreasonable, will laugh to scorn the sentiment expressed above. They speak and hear much of the poor slave: but how many of them ever felt a throb of sympathy, or offered one prayer for the relief of thousands of poor masters, who "groan, being burdened," under a system entailed upon them, and from which, while doing much, if not all in their power, to relieve and to benefit their slaves, they long to be wisely and well delivered? I am equally sure that the truth of the sentiment will commend it to very many such masters, who may read it, and to many ministers and other good men who have visited the South with unprejudiced minds, and these learned to feel for the master, as well as for the slave.

A TEACHING MASTER AND READING SLAVES.—You will not be unwilling to hear something of your former flock of black sheep. They are still wandering in a great degree without a shepherd. But it is my habit, always when at home, to read the Scriptures, to pray and sing, and to converse with them in the schoolroom, every Sabbath. They enjoy it, and are improving under it. We have about fifteen readers, whom I encourage to teach the others. They are all tetotallers. I received a letter a few days ago from a gentleman of wealth and standing in B—— county, begging that I would do him the favor to hire him a boy, who can read, for the service of his blind son—leaving the compensation entirely to myself. I truly regretted I had not a boy to answer his purposes, my male readers being chiefly adults with families. Had the application been for a female, I have several that I would gladly have sent upon such a mission. It might have proved a small item per contra to the disgraceful protest entered upon our Statute-Book against teaching slaves to read. As a citizen of this Commonwealth I am prevented from employing a teacher of reading for my slaves, but, thanks to God, there are enough of them, who can read to teach the others in Sabbath and night schools; and they are making fully as good progress as they were under the tuition of Miss —— before the passage of the late law.

The lady here referred to was a Northern lady employed for the purpose indicated. She was driven away from her school by the law mentioned, which was procured by measures and interference that need not be mentioned. The mistress succeeded her in the schoolroom. It will be perceived that I am addressed as the former shepherd of that "flock of black sheep." In that humble, yet honorable and pleasing capacity, I succeeded another minister from the North. We received a salary of $250 per annum, with board and generous incidentals, and perquisites from the master. A handsome chapel, schoolhouse, and hospital, all of brick, were the accommodations for spiritual, educational, and sanctified purposes, on the plantation. We were not straitened by our employer's wishes, as to our instructions, except that we should preach the Gospel. I am not aware that I said as much to them about "their duty to their master," in the whole course of my ministry among them, as is found in the Epistles,—and the only sermon I ever preached to them on that subject was prefaced, as Paul prefaces his instructions on that point, by urging the master's duties to them—and that too in his presence. The inuendo which a writer in the last number of the New Englander (p. 56) brings against all missionaries and ministers (preaching to the slaves) "that they will be likely to believe in, and administer a great deal of 'mustard without beef,'"—as the exhibition of such apostolical teachings as are found in 1st Timothy, 6: 1–5, is called—so far as my experience, observation, and belief, are concerned, is as groundless as unkind.

Ministers of all denominations in Virginia, in addition to their usual services which the slaves are generally free to attend often—some of them every Sabbath afternoon—make appointments to preach particularly to the colored people: and white members of such congregations very often exclaim, "we wish our minister would preach to us as he preaches to our negroes." They love the studiedly plain, simple, Saxon exhibitions of Gospel truths, which he seeks to pour into "the narrow-mouthed understandings" of the slave.

Here are fifteen readers among the slaves on one plantation! This fact in particular, and the whole extract containing it, is respectfully submitted to the thousands of misguided Abolitionists, whose lecturers, and journals, and tracts, have convinced them that the slaves in our Southern country are all "heathens"—deprived of the Bible and the power to read it. I will not say that many plantations can furnish fifteen readers; but readers and Bibles are not so very rare among slaves as is often alleged and generally supposed. And although masters are by law prohibited from employing a teacher for their slaves, yet they, their wives and children, cannot be prevented from teaching them, as is not unfrequently done.

A NEW ENGLANDER.

### NEGRO SUFFRAGE.

The Cayuga Tocsin, says:—"We are not, as intimated by the Daily Advertiser of Friday last, a candidate for election; and yet, so far as our individual opinion goes, on the question of negro suffrage, we make no concealment of it. *We are opposed to extending the right of suffrage to the blacks*, and desire that the people should make this *distinct issue now*. Those who are in favor of allowing blacks the same right to vote as whites, *should*, in our opinion, *support the Whig ticket*, unless they consider the unsoundness of the Whig party on the rators, a sufficient objection to control the question between blacks and whites. We believe it but mockery to the blacks to hold out to them expectations which can never be realized. If they are to be allowed to vote, they should be eligible to office, and the irresistible repugnance to intermarriage should by some legislative enactment be done away. The races are distinct; they are not *equal*, and we are not willing, for one, to give a counterbalance to our voice in the conduct of public affairs, to one between whose race and our own the decrees of Providence seem to have placed an insurmountable barrier."

## Selections.

From the True American.

### THE CHRISTIAN SPIRIT.

Quietly, but firmly, the Christian spirit of Kentucky is lifting itself above the power of prejudice, passion, and the fear of popular vengeance, and speaking out for freedom—for Christian freedom—with an eloquence and manliness worthy its divine founder.

We speak it not in anger, nor reproach, but the fact must stand confessed, that the churches South, have sought to *regulate* the action, as well as the belief, of their members on the subject of Slavery. There has been a sort of tacit understanding, that pastors should follow this good example, as the best way of getting rid of the delicate question.

The good people who have had control of this matter, did not remember, that *progression* is an immutable law of Christianity. The Bible compares truth to a flowing fountain; if her waters flow not out steadily, and freely, they must sicken into a muddy impurity. There is, indeed, no such thing, as conformity in the Church, upon the wrong side of humanity, and they who attempt to bring it about, find that men must be starved and dwarfed, ere they will submit to it. Despots, it is true, have wrought out this conformity, for a season. They have, in their day, established custom-houses where free opinion was guaged, and everything weighed to order. But even in monarchies, these custom-houses have been razed to the ground, and men and women allowed free speech in whatever concerned them. What a folly, then, in a free Republic, to try to force peoples' minds into one measure, and to say, that there is no truth, or virtue, when any one ventures to go beyond that! What mockery, and wickedness, to mar the progressive power of Christianity, by an attempt to freeze its professors together in a cold and false system of philosophy, at war with the better impulses of the heart, and the diviner teachings of the Gospel!

The people of this country, from habit and education, and the influence of their institutions, love a spirit of inquiry. There is no land on the face of this broad earth, where there is so much disputing and arguing about religion, and the Bible. What gathers a crowd together so quickly as a controversy on religious subjects? Upon what topic do people read and reason more? They may be defiant, and bitter, and fanatical; they may grow so hot as to meet, and part in enmity; but they are free to speak their feelings, and make battle like men who knew it. Who, then, shall dream in their folly of dwarfing the religious spirit of this country to any human standard; and more especially of degrading it by forcing it to defend human Slavery? Who imagine that canons, or convocations, or presbyteries, or general assemblies, can crowd out of the heart all its better instincts, or cram into the free conscience of Christian men, some iron decree by which man shall not be acknowledged as the brother of man, and God as the common Father of all? Tell us not of any religion which fears to speak the truth lest it may offend the populace, or which denies the truth when that populace, bleared with passion and prejudice, threatens those who hold it. Talk not to us of the Church being the sanctuary of the Most High, when it glosses over huge evil, and giant wrong, or stands up as their defender, because fashion, and power, and wealth, practice them. No! when religion is thus prostituted—when the Church is thus converted into an instrument of tyranny—he is the Christian, who, in gallant bravery, and open contempt, denounces this corruption, labors to tear off the outward veil by which it is hid, and to root out from within it every cause which shall make it as the whited sepulchre—without, fair; within, full of rottenness and decay.

There is no use in attempting any disguise on the whole subject; and this ministers and Christians will find out to their cost. Men judge of the Gospel by the *character* of those who preach and profess it, and whether right or wrong in this, receive or reject it as often as these preachers and professors are true to it. When, therefore, they are seen to conceal the truth—to put it one side by cunning chicanery, or falsehood, that they may gain power, or popularity, or fill their pockets with gold—irreligion—infidelity—a wild and reckless disregard of things pertaining to the future—will seize hold of the public mind and fill it with the fiercest passions, and most lawless spirit. In merriment, Henry VIII. named one of his revelling companions, his Vicar of Hell. Without monarch or despot, the preacher of the Gospel who cloaks himself in heaven's garments to do the basest of earth's deeds, may be fitting himself for a darker and drearer post. For what, may we ask, did our Saviour die ignominiously, and on the cross? It was to redeem the world from sin; to lift a fallen race up to the stature of a Christian manhood, to make man's happiness and progress rest on the two great truths, of love to God and love to his neighbor. And shall they, his teachers, who lip forth his words in honeyed accents, yet deny His spirit, who profess to declare his doctrines, yet flagitiously set them aside, who effect to point out the way, the truth, and the life, yet vilely misdirect, confuse, and darken—shall *they* escape the penalty of this iniquity? There are crimes at the bare mention of which we shudder; but this hour, we would rather be guilty of the blackest of them, than stand up before the face of our God, with such monstrous sins upon our head.

But we have said that the Christian spirit of Kentucky was fast breaking through the bondage of fear, and every other bondage, and we rejoice to add, that the proofs of this, are multiplying in every direction. Some of our ablest and most eloquent divines are embracing every *fit occasion* to declare the sentiments of the Bible on the great subject of human Slavery. The last Kentucky Tribune (of Danville) contains the first part of a sermon preached in the Presbyterian Church in that place by *John C. Young, D. D.* and *published by the members of the church*. It is worthy the cause, and shows a spirit kindred with the loftiest teachings of the Gospel. Honor to the minister who speaks thus to slaveholders, and honor to church members who so nobly spread his Gospel advice before them! We copy from the Tribune what follows:

1st. "It is the duty of every master to *form the habit of feeling that his servants are partakers of the same flesh and blood, and brethren of the same great family with himself—and the habits of speaking and acting towards them as this view of his connection with them would require.*

"One of the natural and pernicious consequences of arbitrary power is, that it begets a feeling in its possessor towards his subjects such as could only *properly exist* if he and they belonged to different species. In Europe, during the middle ages, the serfs were regarded by their lords as beings of an inferior order. The Russian noble entertains now the same feeling towards his bondmen, though their skin is of the same color with his own. It is no difference in the skin, as we sometimes imagine, nor in the shape of the features, which produces in us this feeling of fancied superiority of nature, for the feeling rises in the minds of none but those who have seen the black man in bondage. If we would discharge our duties to our servants we must counteract and change this feeling, if we wish to act rightly we must *neither think a lie, nor even feel a lie*. We must reflect upon a fact announced in the Holy Scriptures, that 'God has made of one blood all nations of men to dwell on all the face of the earth;' and that we are all sprung from Adam as our common ancestor. We should observe that they possess all the feelings which prove a common hatred and love, joy and sorrow, pleasure and pain, the same capacities of memory and judgment, reason and conscience. Still more are we to impress upon ourselves the fact, that they are our brethren, when we remember that the same gracious God whom we esteem it a privilege to call our Father, *acknowledges them equally with ourselves as his children, and exhibits for them the same affection*, that the same Saviour who has redeemed us by his precious blood *recognizes them as a part of his purchased inheritance*, and that they are to enjoy throughout eternity, in full concert with ourselves, the thrones and the crowns, and the harps, and the mansions, which God has promised to his redeemed people. 'Ye are all the children of God by faith in Christ Jesus. There is neither Jew nor Greek, there is neither *bond* nor *free*—for ye are all one in Christ Jesus.'

"When, by such views, we free ourselves from that contemptuous feeling, which their servile condition tends to generate, and form the fixed habit of regarding them as our brethren, our language in addressing them, and our conduct towards them, will naturally conform to our improved sentiments.

2d. "It is our *duty to suppress and eradicate another unwarranted and pernicious* feeling that naturally *springs up in us; the feeling that our servants were made for us.*

"Our cattle, our houses, and *all* our property, we regard as designed for our use—the very end and aim of the existence of these objects is for our service, for this service God created them. Now, when we class a fellow-man as a part of our property, we are *exceedingly apt* to regard *him* as we are in the habit of *correctly* regarding all *the other portions* of our property, and consequently we are apt to feel that the great end of his existence, and the main use for which he was designed, is to serve us. But whatever rights the law of the land may give us over our servants, and however much they may foster this erroneous impression, we are to remember that our servant was created for a purpose as elevated, and a destiny as glorious as our own—he was formed to *serve God Almighty, and to inherit the glories of his eternal kingdom*. For this end he was endowed, equally with ourselves, with an immortal soul, and the revelation of God's will was directed to him as well as to us. We cannot degrade our servants into the mere instruments of our gratifications; we cannot conceive of them as creatures merely existing for our interests, without miserably failing in our most important duties towards them. Our servants have higher relations than those which they sustain towards us, they have more important duties than those which they owe to us, they have more valuable interest than those which we can affect. Their first and main duty is to serve that God who is their *master and ours*—that God who has not given up his rights in them when he has placed them by his Providence partially under our control and protection—that God who will hold them, as well as us, accountable for not yielding Him the honor and obedience which he claims as his due. Since it is *their first* and *great duty* to serve their Lord, we are to remember that so far as we have power over them, it is *our first duty to them* to induce them to engage in this work, and to aid them in its proper and full performance.

3. "*It is the duty of a master to see to the religious improvement of his servants, not only by furnishing them with all the means of instruction, but by using all diligence in educating them to avail themselves of those means.*

"We are not to think that our work is done, on this point, when we merely permit our servants to enjoy the means of grace. The moralist and the Christian only attempts to defend the practice of holding human beings in bondage, on the ground that they are incompetent to govern themselves, and manage their own interests successfully. If this principle warrants us in keeping them under control, it at the same time binds us to exercise our power to restrain them from evil, and lead them to happiness and heaven. If they need our guardianship, and we exercise authority over them, we are under an obligation of the same kind towards them, which we recognize ourselves as placed under towards our children. Our children are subject to our control because their ignorance and immaturity of powers disqualify them for self-government. If a parent should regard his authority simply as a source of advantage to himself, and should not use it for promoting the best interests of his child, he would be reprobated by man, and condemned and punished by God. Guilt of the same kind, though somewhat less in degree, is incurred by the master who fails to use his power to promote the highest interests of his servants. If you use the power to secure their services to yourself, and do not use it to secure their services to God, you fail in your duty to God, who in his Providence has placed those beings under your guardianship, that they might be trained up to glorify Him. If an earthly parent had apprenticed his child to you, that he might be qualified for discharging, hereafter, the duties of life with ability and honor, would you not expect his displeasure, if he should discover that his son had been worked exclusively for your own benefit, while you had neglected to give him that instruction, and train him to those habits, which alone would fit him for the station which his father had designed him to occupy? Must we not then expect the displeasure of God, if we shall be found neglecting to impart to his children, whom he has placed under our control, those benefits which he designed them to receive from their connection with us! The design of God in placing them in their present condition is *not our gain*, but *their good and God's glory*. If we are permitted by him to use their services, it is as a compensation for the pains and trouble which we endure in training them for glory, honor, and immortality. Thus in neglecting their religious improvement, we grievously violate our obligations towards the Great Jehovah, who has placed a portion of his immortal children under our guardianship. We are guilty, too, towards these our brethren; for if the interests of their souls are a matter of indifference to us, or of but slight and transient concern, we fail to act towards them on the golden rule, that we should 'do to others as we would that they should do unto us,' and they must probably perish by our neglect.

"The duty of attending to the religious improvement of our servants compromise among others two important particulars—*teaching and encouraging them to read God's word, and inducing them to attend his worship.* Many have avowed the doctrine that it is not right to teach servants to read the Bible—and in some of our States their instruction is prohibited by law. Our posterity will doubtless wonder how so monstrous a doctrine could ever prevail to any great extent in a Christian land; and how good men could ever delude themselves into the belief that such a doctrine was consistent with the first principles of that Gospel which is sent to the bond as well as the free, and which requires all who receive it to impart a knowledge of it to the utmost of their ability to all who have it not."

From the True Wesleyan.

### BANKERS—SLAVEHOLDERS—HYPOCRITES.

"A bank stockholder has been informed that Dr. Drake, of Zanesville, avowed with great emotion, at the recent Democratic meeting, that he had never owned a cent of bank stock, and never owed a bank a cent in his life.

"Will the Doctor please be so good as to inform a friend how much better than a bank stockholder he considers a citizen of a free State who owns negroes, and who has been known to sell, into irredeemable Slavery, human flesh and blood, which had always been deemed free, and to which freedom had been promised by those whom the seller was supposed to represent.

"Is a dealer in human stock very much more estimable than a dealer in bank stock?"

*Brother Lee:*—Being detained in Zanesville some eight or ten days by affliction, I had an opportunity of reading the news of the place; and while perusing the Zanesville Courier, of February 28th, 1846, my eyes lit upon the above, which is an extract from that paper. It led me to search into the matter to which it alludes, and the following are the facts in the case, so far as I could gather them from the citizens of the place.

Dr. Drake, of Zanesville, Ohio, which said took place in the summer of 1845, was after this manner. It appears that the Doctor, though a resident of Zanesville, and a citizen of Ohio, nevertheless owned slaves in Virginia, one of which slaves, some four or five years since, came to Zanesville to his master, Dr. Drake, at which time the Doctor promised the slave, that if he would work out some four or five years, and pay over to him his earnings, that he should be a free man.

The poor slave went to work encouraged with the prospect of being free, and had almost toiled out the number of years named by his master. He had also married a wife, and expected soon to be a happy freeman; when, alas, the demon instigated a plan blasting all his hopes. Ah! yes—the withering curse of Slavery in free Ohio blasted all his prospects of future happiness—and he, poor slave, in an unexpected hour, was seized by Dr. Drake's agent at Parkersburgh, Virginia, thrust into a prison, detained for a time, and then sold to the far South for six or eight hundred dollars, which money it is supposed the Doctor received, and reveled upon in sight of the residence of the poor broken-hearted wife of the sold slave.

Poor woman! she may now say, I once had a husband, but he is sold, and gone to the rice swamps dank and lone, no more to return to his poor wife, of Putnam, Ohio, who lives in solitude to mourn over the bleeding tie that bound her to her husband for a few months, and was then severed till the judgment of the great day.

Let us inquire who is the above named Dr. Drake? Is he a poor heathen Hottentot, or an Arab, or a Greenlander, or is he an infidel or an atheist? Nay, verily, he is not. But he is a prominent member of the Methodist Episcopal Church, of Zanesville, Ohio—one that stands high in the estimation of a society numbering, at least, 500; and what seems most astonishing, is the fact that the Doctor is said to profess sanctification in the blood of Him who hath declared, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."

O let the earth tremble, let the heavens be veiled in sackcloth, whilst the Lord Jehovah thunders into the ears of Dr. Drake, and every other slaveholder, "Vengeance is mine, I will repay it."

N. SELBY.

ZANESVILLE, Ohio, March 11, 1846.

P. S. The above named Doctor declared some time since, that he had fourteen other slaves, fine little boys; that he was boarding them in Virginia, and should sell them as soon as they were large enough to demand a good price. Oh, tell it not in Gath, publish it not in the streets of Askelon, that a member of the Methodist Episcopal Church, within the bounds of the Ohio Conference, can thus wantonly talk of selling his fellow-beings into hopeless degradation, to linger out a few years in darkness, and then launch into the spirit-land covered with the most abject ignorance.

N. S.

From the British and Foreign Anti-Slavery Reporter.

### THE WEST INDIES.

The following article presents a condensed view of the progress of the emancipated classes in the Island of Barbadoes, drawn from the papers and presented to the House of Commons, on the subject.

BARBADOES.

The supply of labor in this colony is superabundant. The rate of wages varies from "twenty-five to thirty cents (1s. 0 1-2d. to 1s. 3d.) per day for able-bodied laborers; the second class laborer gets from fifteen to twenty cents per day." This is the rate of wages paid to the laborers unattached to the properties—the highest rate, viz:—1s. 3d. being paid to those engaged in manufacturing operations. They are remarkably industrious in their habits. "All their laborers' allotments are kept in the highest state of cultivation. The industry of the laborers is highly praiseworthy; they evince a strong desire to possess land." Nor can this be wondered at, since the wretched system still prevails in Barbadoes of making the occupancy of a hut dependent on labor for the estate, and not on rent. Since emancipation, there has been an increasing improvement in the condition of the laboring classes. They are more comfortable in their houses, more courteous in their manners, and more expensive in their dress. Under the provisions of the new Franchise Act, some of the emancipated class "voted at the last election of members for the General Assembly." Only one magistrate has given an unfavorable report of the laborers, which is thus alluded to by the Governor, Sir C. E. Grey:—

These reports, with the sole exception of the first paragraph of that of Dr. Bascom, the magistrate of St. Andrew's, are of a favorable and encouraging description, as to the condition of the people and the hope of their improvement.

In an island of only 110,000 acres, with a population of at least 130,000 persons, there is an abundance of all that is necessary for the sustenance and animal comfort of life. The mass of the people consists of able-bodied laborers in agriculture, who having lost the dislike for field labor which Slavery had produced, are now a willing, active, and industrious class, contented with a rate of money-wages which does not on the average exceed 7s. a week, and yet having heart and soul enough to wish for independence, and to aim at the acquisition of property. Amongst the consequences are a small increase of freeholders, a more general one of rate-payers; and that what is called the renting system, or the leasing of tenements with small portions of land attached, is obtaining a footing in the island.

By the returns of the inspectors of prisons, taken in conjunction with the reports of the magistrates, your lordship will perceive that amongst this crowded and rapidly increasing population there has been no increase, either in the number of persons committed to prison, or in the cases of established crime. There is almost an entire absence of the more atrocious crimes. More than three years have passed since my arrival in the island, without a single instance of sentence of death having been passed by the Judge of the Criminal Court. There has been no indictment for murder; no conviction for rape; nor any sentence, I believe, exceeding the punishment of two years' imprisonment and hard labor.

There can be no doubt, with such a population as this, Barbadoes must have greatly advanced in prosperity.

From the British and Foreign Anti-Slavery Reporter.

### SLAVERY IN THE FRENCH COLONIES.

*To the President and Members of the Committee of the French Anti Slavery Society.*

DEAR FRIENDS:—We are reminded by the opening of the French Legislative Chambers, that (our friends and fellow-laborers in the cause of human freedom) the members of the Committee of the French Anti-Slavery Society, are now, for the most part, in Paris; and that probably, they have resumed their meetings, for the purpose of promoting the abolition of Slavery in the French colonies.

It is satisfactory to know that since we last had the pleasure of addressing you, one great cause of irritation to France, the right of search, has been removed; and that, consequently, the general question of emancipation can now be discussed with that calmness, and, at the same time, with that earnestness, which its great importance demands. You, gentlemen, can bear us witness that, as the representatives of the great body of Abolitionists in this country, we were never favorable to the armed suppression of the Slave-Trade; and, therefore, opposed to the right of search, because we believed it to be impossible to eradicate the evil by that means. The experience of the last thirty years proves, that if you would effectually destroy the Slave-Trade you must first abolish Slavery. We, therefore, regret that any new measures should have been adopted by Great Britain and France, similar in their character, for the extinction of the Slave-Trade, because we are satisfied they will be found, in execution, not only useless but embarrassing.

You, gentlemen, will rejoice with us, that in no part of the dominions of Great Britain is it lawful to make or to hold men as slaves. In 1838, the Act for the abolition of Slavery in the British West Indies, Guiana, Mauritius, and the Cape of Good Hope, passed in 1833, received its accomplishment in the extinction of the apprenticeship system. In 1842, Slavery legally terminated at the British settlements of Malacca, Singapore, Penang, and Province Wellesley. In 1843, Slavery ceased as a Slave-Trade agency to millions in British India. In 1843, laws were passed which abolished the "Pawn system," at the British settlement on the Gold Coast, Western Africa; and forbade the introduction of Slavery into the new settlement of Port Natal, on the eastern coast of the same continent. In 1844, Slavery was entirely abolished at Hong Kong; and the remnants of the evil, which then existed in Ceylon, were forever destroyed at the close of the year.

Nor was British legislation merely confined to the overthrow of Slavery. Feeling the importance of attacking the Slave-Trade at all its vulnerable points, laws were passed in 1842, and 1843, for the purpose of extending the provisions of the Consolidated Slave-Trade Abolition Act, passed in 1824, to British India, and to British subjects residing in foreign countries. Under these various acts it is now unlawful for British subjects, or foreigners residing within any of the territories of Great Britain, to hold or possess slaves. It is, also, unlawful for British subjects to deal or traffic in slaves in any part of the world, or to aid and abet such traffic. It is equally unlawful for British subjects to invest money in the purchase of slaves, for any purpose whatever, in slaveholding countries. At this moment, then, it may be said, without boasting, that every portion of the British empire is sacred to freedom; and our earnest desire is, that the same may be soon predicated of every civilized and Christian nation in the world. You will understand us, gentlemen, when we say that our eyes are turned with more than ordinary interest to France. Knowing the position which your great country occupies among the nations of the earth, and its potent influence for good or for evil, we are deeply anxious that, equally with our own, it should be freed from the guilt and disgrace of holding a single human being in slavery. In this, gentlemen, you will more than sympathize with us, for the question is your own; you will complete the work you have so honorably begun. Nor will you, we trust, restrict your labors to your four great slave colonies of Martinique, Gaudeloupe, Bourbon, and Cayenne, but will also direct them to Africa, and to Asia, where you have colonies and settlements; and where—alas! Slavery is permitted to crush and oppress many thousands of the human race.

It would, perhaps, be premature for us to venture an opinion on the law of last session; yet we cannot refrain from submitting to you our opinion, that it was thoroughly objectionable in principle, and that it will be found impossible to work it fairly in the interests of the slave population. The only good we think that can arise from it, will be to convince the most sceptical, that the true remedy for Slavery is its entire abolition. Constituted as colonial society is, with its recollections and its prejudices, you will have to encounter a fierce and prolonged resistance, unless you determine at once to master it by a law which shall leave it no power to impede the determination of the mother country. And we believe that such a law would be as politic as just; for, if you determine the slave shall be free, how much better to free him at once than to fill him with delusive promises, which he feels he shall never realize. "Hope deferred maketh the heart sick;" it sometimes becomes despair, and terminates in revenge. On the other hand, to abridge the power of the master, to take from him so much of his power as to make him angry, without depriving him of enough to render him harmless, is to open a rankling sore in his heart, and to indispose him, under any circumstances, to deal mercifully with his slave. The consequence must be increased hastily between the oppressor and the oppressed. Who, for instance, can expect that the valuation of slaves under the new law, will be as low, as under the old system? Who can expect that punishments will be less numerous or severe? Who can expect that the means of the slaves' subsistence will be increased? Who can expect that marriage will be more respected, or parental rights more secure? Who can anticipate that there will be a larger amount of education imparted to the slaves than heretofore? Your experience, gentlemen, will be a repetition of ours. You will find you have to deal with men void of reason, whose sole object is to reign supreme. In the meantime how much injury will have been done in the colonists! Not being able to contend with you, the colonists will let their indignation fall on the negroes, who, in their hour, and when their turn comes, as assuredly it must, will refuse to labor for those who have so long denied them their just rights, or treated them with cruelty and oppression.

Excuse, gentlemen, these remarks. In making them we avail ourselves of the privilege of friends and fellow-laborers in the cause of human freedom; and most happy shall we be to learn that you intend to prosecute your great work with increased zeal and determination, until you shall have fully achieved its triumph.

I have the honor to be, Gentlemen,
(On behalf of the Committee,)
Your most obedient servant,
(Signed,) JOHN SCOBLE, Secretary.

Anti-Slavery Office, 27, New Broad street,
Feb. 7th, 1846.

REPLY

*To the Committee of the British and Foreign Anti-Slavery Society.*

DEAR FRIENDS:—Your friendly communication of the 30th January last, gave us great satisfaction.

Our just and sincere admiration is excited by your account of the legislative enactments of the Parliament of Great Britain for the extinction of Slavery in the West India Colonies, at Mauritius, Malacca, Singapore, and Wellesley, in Scinde, in British India, at the Gold Coast, and at Port Natal, on the Eastern and Western coasts of Africa, at Hong Kong, and lastly at Ceylon.

The law which you mention, by which it is rendered illegal for British subjects, or foreigners residing within the territories of Great Britain, to employ any money in the purchase of slaves, under any pretext, will prove to those who still may have any doubt, that Great Britain will not relax in her endeavors to destroy the monstrous system of Slavery.

It affords us satisfaction to know that any violation of the existing law will meet its merited punishment.

It is to your persevering efforts that results of so important a nature must be attributed.

We are far from being able in France to act with so much decision in the carrying out of our righteous cause; but we have confidence in the liberality of the sentiments of the people, and the power of our institutions, and we do not doubt that our constant and unremitting efforts will hasten the period when our colonies and other possessions beyond the sea will be no more dishonored by the existence of Slavery.

We are perfectly well aware of the insufficiency of the legislative enactments passed in the sessions of 1845, which were intended to lead to the progressive liberty of the slaves in our colonies, and the means which are adopted to elude them. We have always foreseen it.

We collect from time to time the facts as they arise, in order to prove to the Legislature that the desired results have not followed, and that so far from being ameliorated, the condition of the slave is growing worse day by day.

We have to contend against great obstacles, but discouragement will not always attend us; and we shall pursue our way even to triumph in the holy cause we have espou-ed with you.

We pray you, gentlemen and kind friends, believe the expressions of our cordial affection, and our unalterable union of sentiment.

(Signed) V. TRACEY, President.
DUTRONE, Secretary.
Paris, 3d March, 1846.

From the Liberty Intelligencer.

### SARAH CARTER.

It is done. The money is paid, the deed is drawn, signed, sealed, and recorded in the Clerk's office of the Circuit Court of the district, and free papers founded upon it are also made and put into the hands of the woman redeemed from bondage. It has been done in this way. Sarah Carter, assisted by her husband, has washed night and day—contrived to save about seven dollars a month out of her hard earnings, and appropriate the amount to liquidate the claim of Mrs. Walsh, the lady who advanced two hundred and fifty dollars to the negroes and acquaintances, whose humanity has prompted them to give considerable sums. Several members of Congress—among them a Kentucky slaveholder, *who curses Slavery*—have readily contributed to the redemption fund. All these sums put together amount to one hundred and fourteen dollars, leaving a balance of one hundred and thirty-six dollars, which has been provided for in this way. I have received by the hands of Tappan Townsend twenty dollars from friends in Albany; thirty dollars were sent me by my friend David Thomas, near Aurora, Cayuga county, contributed by himself, his wife, and a few excellent people in the neighborhood; six dollars were received under cover to Mr. Wheaton, M. C. from friends in Montgomery county, Penn. too modest and saint-like to give their names or post-office address; three dollars were also received through Mr. Delano, M. C. from friends in Granville, Licking county, O.; and ten dollars were forwarded to me most promptly by Lawren Farrington, of Jacksonville, Tompkins county—in all counting sixty-nine dollars, and leaving a balance of sixty-seven dollars, or (including a dollar and a half for free papers,) sixty-eight dollars and fifty cents. As soon as this case was made public, I was requested by Gerrit Smith, of Peterboro, to draw on him for any balance that might be needed to secure the freedom of Sarah Carter. The money has been paid, the deed and free papers obtained, and I shall accordingly draw on Mr. Smith for sixty-eight dollars and fifty cents. The deed was made and recorded on the sixth day of April, eighteen hundred and forty-six.

I hope this statement will be sufficiently minute and clear to satisfy the friends who have taken an interest in the case, the community in general, and especially poor old Mr. Monroe, who is fast *sloping graveward*, an infamous robber of poor, helpless people, like many other church members in this city!

I hardly need say in their behalf, that the Carters are inexpressibly grateful to the unknown friends who have pitied them in their great distress. But for the assistance they have thus received, she must still have been a slave, and again sold. They say, it would be easy for them to work hard all the rest of their lives, if they could only *know where their children are, and see them once more*. Fathers and mothers will readily understand this language!

One is delighted with genuine expressions of humanity, such as those towards these poor people—but how vastly better it would look and be for the people of the North to cease their paltry bickerings and devouring of each other, and with the masses combine on the great principle of equal freedom and protection, sweep this infernal system of despotism and brutality from the country. Why won't they do it?

W. L. C.

From the Pleasure Boat.

### ALAS! THE POOR SLAVE!

The Argus used this heading recently, to a paragraph stating that a Philadelphia captain discovered aboard his ship, while on his return from a port in Virginia, a fugitive slave, and attempted to return, but was prevented by adverse winds. He finally, however, fell in with a vessel bound for New Orleans, I think that was the port, aboard which he placed the poor panting slave. Every humane heart must respond to the exclamation—*Alas the poor slave!* But such language from the *Argus*, or any other *Democratic* or *Whig* press, is pitiful and hypocritical to the last degree. It is possible the words were uttered, during a momentary gush of the long stifled sympathies of the heart. But what is the Argus, and all its kindred prints, doing at this moment—what have they *been* doing for years? They are doing everything in their power to tighten the chains of the slave. The Argus has exhibited wonderful facility in shifting its sails to the breeze, and has sometimes crossed its track in its efforts to keep in the desired position relative to the big ship *Slavery*. It wanted, at the last Presidential election, a Northern man for President. The Captain of the "*Slavery*," said "Give us a *slaveholder!*" And, half frighted out of its wits at its unwonted temerity, the Argus fawningly responded—"Ay, ay, Sir!" It ventured to utter a spasmodic word or two against the admission of Texas, and even said something about the iniquity of the scheme and the sinfulness of Slavery.

But soon the redoubtable captain of the *Slavery*, in a tempest of passion, demanded the admission of

Texas—and immediately, with the promptness of an echo, the Argus, and the entire Democratic press of the North squealed out—"Hurra for Texas!" *Alas, the poor slave!*" Why did n't you think of that, when you were supporting a slaveholder for President; and advocating the admission of Texas, *with a slaveholding Constitution.* Why don't you think of it every time you vote? Nay, why did you not think of it, Mr. Argus, when you solemnly swore, that if a slave should escape from bondage, and find his perilous way to our fair city, you, as a citizen of this sham republic, would do your utmost to send him back? Don't say you have taken no such oath. If you are a subject of this Government, and acknowledge the authority of its laws, you have promised to give up the slave to his master, for such is the demand of your "glorious Constitution." Alas, the poor slave, indeed! Every true heart must bleed for him, and most certainly will *do* all in its power, guided by justice alone. But, for the tyrant who has his heel on his neck, or the contemptible tool who assists him in keeping it there, to talk about "*the poor slave,*" it is worse than mockery—it is villainous. O, that the people of this country could perceive how outrageously they are deceived, misled, and hoodwinked, by a suborned, a corrupt, and profligate press! DEMOCRACY.

From the British and Foreign Anti-Slavery Reporter.

## AMERICAN SLAVERY.

*To the London Division of the Provisional Committee of the proposed Evangelical Alliance.*

GENTLEMEN:—The Committee of the British and Foreign Anti-Slavery Society trust that no apology will be deemed necessary on their part, for introducing to your serious attention, a subject of great practical importance, in connection with the object you have, for some time past, been endeavoring to realize.

You are probably aware, gentlemen, that, at this moment, there exist in thirteen of the States of the United States of North America nearly three millions of our fellow-creatures, of both sexes, and all ages, in the dreadful condition of slavery. The liberty of these unhappy persons was never forfeited by crime. They are innocent human beings, who have been deprived of their freedom, by the most iniquitous of laws, to minister to the insatiable cupidity, the base passions, or the pride of their owners; and they are retained in their hard state of bondage by means the most revolting and cruel. They are the descendants, for the most part, of Africans, who were formerly removed, by fraud or violence, from their native homes by the slave-dealer; and whether viewed in relation to their physical sufferings, or their moral condition; the outrage that has been committed on their nature and their rights; or the helplessness and the hopelessness of their condition, should be the objects of the deepest sympathy to all Christian men, and of earnest prayer, and zealous effort for their speedy deliverance.

You are also aware, gentlemen, that these slaves are merchantable commodities. In the eye of the law they are regarded as mere property, except when they commit crime, and can, therefore, be bought and sold, given away, or bequeathed, to meet the necessities, or gratify the caprice, of their masters. They have no social or civil rights, and therefore no regard whatever is paid to the relationships they may sustain; and they not only can be, but are constantly subjected to the most heart-rending separations. From sixty to eighty thousand, and sometimes considerably more, pass from one hand to another, by sale, every year; whilst the mode in which many thousands of them are raised for the Southern markets is too revolting to be described.

The law which regulates the condition of these slaves, does not sanction their marriage. If they enter into arrangements to live together, as man and wife, it knows nothing of the relation, and consequently does not protect it. It may be sundered in a moment. The result is, that not only is the divine ordinance of matrimony set aside, but a disgraceful system of concubinage is established in its place, and a degree of licentious indulgence generated, which is frightful to contemplate. Neither does the law recognize the parental relation. In this respect the children of slaves are placed on the same level with the offspring of brutes. Both are property. The father cannot protect his son from injustice; the mother her daughter from dishonor. The tears, the lamentations, the entreaties of parents, are no more regarded than the lowing of cattle; and, should they become troublesome, they are punished with severity.

The Committee dwell not on the continual injustice inflicted on the slave, by depriving him of the legitimate fruits of his labor, or the liberty of choice in respect of his employment and employer; nor of the cruel modes which are resorted to for the purpose of exacting labor and of enforcing obedience. essential rights of humanity, and outrages the laws of God, should lead to the practice of every enormity which wicked men could invent, or human nature endure.

The laws of the slave States, moreover, rigidly exclude from the poor slaves all instruction, whether secular or moral. In some of the States the heaviest penalties may be inflicted for teaching them the use of letters; and in one State death itself is the punishment for a second offence. The consequence is, that, in a land which boasts of its enlightened Christianity and republican institutions, there is a heathen and enslaved population, from whose minds is systematically excluded, not only the sacred verities of religion, but the commonest rudiments of knowledge. If, in some instances, light penetrates their minds, it only serves to make the surrounding darkness the more palpable and hideous.

And this deplorable state of things not only exists with the connivance, but is sustained, unhappily, by the direct participation of several sections of the professedly Christian Church. Episcopalians, Presbyterians, Wesleyans, Baptists, Independents, are all implicated in the support of this criminal institution. Preachers, bishops, and presbyters, and pastors, and ministers; elders, and deacons, and members, are found among slaveholders and slave-sellers; and it is to be feared are, in many instances, not less exacting and cruel than are the men who do not profess to be actuated by their religious principles, but who, nevertheless, urge in their defence the pernicious example set them.

Now, gentlemen, it appears to the Committee to be a sacred duty, on the part of all who are sincere in their profession of obedience to the righteous precepts of the Gospel, and are influenced by its benign spirit, to plead the cause of the oppressed, and to judge between them and their oppressors.

In placing the foregoing statement before you, the Committee venture respectfully to press on your attention the painful fact, that a large body of men in the United States, who profess and call themselves Christians, and who would feel no difficulty in subscribing your confession of faith, are the oppressors of their brethren, or the apologists of the system of Slavery which exists in their country at the present time; and to implore you to pause before you invite them to your association; nay, rather to urge you, in the spirit of Christian fidelity and courtesy, to refuse to receive into your fellowship all men, be their pretensions what they may, who either directly participate, or acquiesce in upholding or advocating the enslavement of their fellow-men.

It is due, however, to the purer branches of the ecclesiastical organizations before noticed, to say, that many of them are bearing a noble testimony against Slavery; that many of them have, and all are rapidly separating themselves, from official connection with those who violate, by their conduct, the fundamental principles of that religion they profess to exalt.

Composed, as the anti-slavery body is, of every class of Christian professors in this country, they cannot but feel deeply interested in the course you propose to adopt in this particular case; and will be highly gratified to learn that your decision is to exclude the parties referred to from the proposed alliance. I have the honor to be, gentlemen, (on behalf of the Committee,) yours, very faithfully,

JOHN SCOBLE, Secretary.

Anti-Slavery Office, 27 New Broad street,
27th February, 1846.

[The following Documents are respectfully submitted for consideration.]

*Copy of Resolutions passed by the General Anti-Slavery Convention, held in London, during the month of June, 1840. Joseph Sturge, Esq. in the Chair.*

Moved by the Rev. John Angell James, of Birmingham; seconded by the Rev. J. H. Johnson, Vicar of Tilshead, Wiltshire; and supported by R. K. Greville, Esq., LL. D., Edinburgh, James Stanfield, Esq., Belfast; Rev'ds. Thomas Binney, John Burnet, and Dr. Cox, of London; Rev. Thomas Swan, Birmingham; Rev. William Brock, Norwich; Josiah Forster, Esq. London; and by the Hon. J. G Birney, the Rev. Henry Colver, H. Grew, George Bradburn, and H. B. Stanton, Esqrs. of the United States; and carried unanimously, the Convention standing:—

That it is the deliberate and deep-rooted conviction of this Convention, which it thus publicly and solemnly expresses to the world, that Slavery, in whatever form, or in whatever country it exists, is contrary to the eternal and immutable principles of justice, and the spirit and precepts of Christianity; and is, therefore, a sin against God, which acquires additional enormity when committed by nations professedly Christian, and in an age when the subject has been so generally discussed, and its criminality so thoroughly exposed.

That this Convention cannot but deeply deplore the fact, that the continuance and prevalence of Slavery are to be attributed, in a great degree, to the countenance afforded by many Christian churches, especially in the Western world, which have not only withheld that emphatic and public testimony against the crime which it deserves, but have retained in their communion, without censure, those by whom it is notoriously perpetrated.

That this Convention, while it disclaims the intention or desire of dictating to Christian communities the terms of their fellowship, respectfully yet urgently recommends them to consider, whether it is not their incumbent duty to separate from their communion, all those persons who, after they have been faithfully warned, continue in the sin of enslaving their fellow-creatures, or holding them in slavery; a sin, by the commission of which, with whatever mitigating circumstances it may be attended in their own particular instance, they give the support of their example to the whole system of compulsory servitude, and the unutterable horrors of the Slave-Trade.

That it be recommended to the Committee of the British and Foreign Anti Slavery Society, in the name of this Convention, to furnish copies of the above resolutions to the ecclesiastical authorities of the various Christian churches throughout the world.

*Copy of Resolutions passed by the General Anti-Slavery Convention, held in London during the month of June, 1843. Samuel Gurney, Esq. in the Chair.*

Moved by the Rev. John Angell James, of Birmingham; seconded by the Rev. John Ritchie, D. D. of Glasgow; supported by the Rev. Dr. Morison, of London; the Rev. John Birt, of Manchester; Joseph Sturge, Esq. of Birmingham; Capt. Charles Stuart, of Bath; and the Rev. Amos A. Phelps, and H. Howells, Esq. of the United States:—

That this Convention hereby declares to the world its deliberate and solemn conviction that Slavery, in whatever form or country it exists, is intrinsically opposed to all natural justice, and genuine Christianity; that, in proportion as these exert their legitimate vigor and influence in society, it must be destroyed; and that while the Convention deeply deplores the sanction or support still given to it, either overtly or tacitly, by so many churches, and religious bodies, especially in the United States, it rejoices in the assurance that so many others are bearing their public, and decided testimony against it, refusing to retain in their communion those who, after due admonition, persist in the justification and practice of it.

That, encouraged by the progress of earnest sentiment and action on this subject, in the churches and religious bodies of America, and other countries, this Convention, repeats the testimony of the Convention of 1840; that, while it disclaims the intention or desire of dictating to Christian communities the terms of their fellowship, respectfully submits, that it is their incumbent duty to separate from their communion all those persons, who, after they have been faithfully warned, in the spirit of the gospel, continue in the sin of enslaving their fellow-creatures, or holding them in slavery—a sin, by the commission of which, with whatever mitigating circumstances it may be attended in their own particular instance, they give the support of their example to the whole system of compulsory servitude, and the unutterable horrors of the slave-trade.

That this Convention, while it passes no judgment on the particular forms of action which different friends of the slave, in different circumstances, may adopt, hereby expresses its cordial sympathy, and high admiration of all those who, in a Christian spirit, and by Christian methods, are sincerely and earnestly laboring to purify their respective religious connections from all fellowship with, and support of this heinous sin.

REPLY.

PROPOSED EVANGELICAL ALLIANCE,
*2 and 6, Exeter Hall, Strand, London, March* 14, 1846.

My dear Sir,—Your letter on behalf of the Anti-Slavery Society, was laid before the London Divisional Committee, and I have been directed by the Committee, to acknowledge the receipt of the same.

Believe me to be, very faithfully, yours,

J. SCOBLE, Esq. ALEX. DIGBY CAMPBELL.

From the Cincinnati Herald and Philanthropist.

## THE CASE OF KIDNAPPING.

We are not advised whether the State of Ohio has yet made any progress in the work of liberating Jerry Phinney, and capturing his captors. The Governor, the Journal informed us, was to offer a reward of $500 for their apprehension: has he yet done so? We have not seen the proclamation. Does he expect they will be arrested, unless some such inducement be offered?

The kidnappers are now in Frankfort, held in high Ohio, and the rights of human nature, is a recommendation to the protection of that city. The law of Kentucky permits no fugitive from justice, charged with kidnapping, to be surrendered, until brought before one of the county courts, nor then, unless in the *opinion of the court*, the person whom he has kidnapped, be *free*. The *Frankfort Commonwealth* publishes the following extraordinary letter from the kidnappers, now in jail at Columbus:—

COLUMBUS, Ohio, March 31, 1846.

SIR:—On the 27th instant, a man by the name of A. C. Forbes, came to my office and presented to me a power of attorney, wherein he was made an authorized agent to arrest a certain fugitive from labor, a negro man by the name of Jerry, or Jerry Phinney, who appeared by said power of attorney to be the property of one Bethsheba D. Long, of the town of Frankfort, Franklin county, Kentucky. Said power of attorney was witnessed by a Mr. Long and a Mr. Rennick, and also certified by the Clerk of the Court, Mr. Rennick, and had on it also the seal of the county, and was also certified by Mr. Wingate, Justice of the Peace, and Presiding Judge of the Court. On the evening of the 7th of March, said negro man, Jerry Phinney, came into my office, and was arrested while there by A. C. Forbes, who took a solemn oath that the said Jerry, then present, was the same fugitive named in the power of attorney, and that the said power of attorney, was a true and lawful instrument, and that the said Bethsheba D. Long, was the legal owner of said slave. I took his affidavit, to which he was qualified, and he subscribed his name, which satisfied me that the said Jerry or Jerry Phinney, was a fugitive slave, and gave the said A. C. Forbes a certificate to that effect; and he conveyed the said slave off from here, to take him, as he said, to his mistress, in Frankfort, Kentucky.

On the following morning there was a great excitement in the city of Columbus, and a rumor was spread abroad, that a free black man was kidnapped, as the Governor of this State issued a warrant, and a number pursued A. C. Forbes.

About 10 o'clock of said day, there was a warrant issued for myself, my brother, Henry D. and David A. Potter, on a charge of aiding and assisting in said kidnapping; and we were arrested and examined on such charge, and required to give bail for our appearance in the sum of $500, each, which we were not able to do in consequence of the great excitement, and we were lodged in the jail of the county, to await our trial at the next term of the Court of Common Pleas, on the 28th day of April next.

My reason for addressing you is, that a young man, by the name of John Stevenson, informed me after Forbes left, that Forbes told him that he was going to take Jerry right to you, and that you were to have him. We were arrested on the affidavit of said Stevenson, as I understand; for he appeared against us, and has since ran away.

I wish you, as a friend, to ascertain if the power of attorney, presented to me by said Forbes, is a lawful and true one, and if the said Jerry Phinney is a slave or not; for if he is not, it will go very hard with us, and is a perjury on the said Forbes, in consequence of the affidavit he filed with me.

And to you, Kentuckians, I appeal for redress for the severe treatment we have received in consequence of the seizure and conveying off of a slave, as I verily and solemnly believe Jerry; for I cannot for one moment believe that said power of attorney is a forgery, and that Forbes committed perjury.

And we earnestly solicit your aid, for without, the State prison is our doom; although I acted in good faith.

The Abolitionists of this place are determined that we shall be convicted of kidnapping.

We are very poor, but defy the world to bring a dishonorable act against us, except the one now against us, which they deem a great one; but I deny being guilty of any such charge.

Unless you aid and assist us, you may rely on it that you never need expect an officer in this section of the country ever again to touch anything of the kind for fear of the Penitentiary; for prejudice and abolitionism are bent to imprison any Justice of the Peace, who dare make an attempt to examine a fugitive from labor, and more particularly if he is poor, and has not money to carry him through a course of law.

Prejudice is so great that I am creditably informed the Governor has issued his proclamation, offering a reward of $1,000 for the apprehension of said Forbes, and Jacob Armitage, the young man that went with Forbes; the citizens are to pay half of said reward.

Please favor me with an immediate answer, and inform me what proof can be had that Jerry is a slave, and what relief can be rendered us in our distressing case. You may also look for a letter from our attorneys, F. J. Matthews, and Col. N. H. Swayne, as they will address all those whose signatures are in said power of attorney, which is in their hands at this time; and that is the reason I have not given their Christian names.

WM. HENDERSON, J. P.
H. D. HENDERSON,
D. A. POTTER.

This is a beautiful letter to be addressed by a Justice of the Peace of the State of Ohio, to the people of another State! "*To you, Kentuckians, I appeal for redress!*" "*We earnestly solicit your aid!*" "*Unless you aid and assist us, you may rely on it, that you never need expect an officer, in this section of the country, ever again to touch anything of the kind for fear of the Penitentiary!*"

These wretches, thus abjectly appealing to Kentuckians to save them from the penalties of the laws of Ohio, be it remembered, were officers of the law in Ohio, chosen by the citizens of Ohio to administer and execute the law! They were chosen to administer justice among the freemen of Ohio; they prostituted themselves to the dirty work of kidnapping for Kentucky; and now they shamelessly appeal to Kentuckians to save them from the consequences of their villany!

Are these men sinners above all others? How many magistrates, how many constables, would hesitate to do just as this Henderson and his associates have done? What Whig or Democrat ever makes it a question at the polls, whether the man he is voting into the office of justice or constable, will or will not, for hire, make himself the tool of the slave-hunter? Take the Whig party, which certainly displays more feeling in regard to the aggressions of Slavery, than the Democratic party. Who was *Henderson*, the Justice of the Peace now in confinement at Columbus? A *Whig* magistrate. Who was the *Constable*, another of the kidnappers? A *Whig*. So the Ohio press asserts, and it says further that the very *same night* he was engaged in stealing Jerry, he was nominated by the Whigs in caucus, for re-election!

We say not this to arouse prejudice against the Whig party, but to show our readers and that party too, how vain will be all transitory explosions of indignation against individual acts of kidnapping, so long as the people, at the polls, never demand of their candidates that they shall, in all cases, support Law *and Liberty.*

From the same.

## JERRY PHINNEY AND HIS CAPTORS.

Extract of a letter dated Frankfort, April 2d, to the editors of the Louisville Journal:

Jerry, or *Jerry Phinney*, as he styles himself, is undoubtedly a slave—though for the last sixteen years he has been a *free man* of Ohio, having left his owners in Frankfort, and taken refuge in that State about the year 1830. This fact, and the identity of Jerry, is known to hundreds of our citizens, and is now admitted by Jerry himself. Jerry belongs mostly to Mrs. Long, a highly respectable widow lady, of Frankfort. He formerly belonged to her mother, old Mrs. Brown, of this county, who died about ten years ago, at the advanced age of one hundred and five years. Mrs. Brown had a life estate in Jerry, and on her death he was to descend to her heirs. Mrs. Long and her husband bought up the shares of all the heirs but one, who is also a citizen of this county.

During Mrs. Brown's lifetime she hired Jerry to a Mr. Allgaier, who, against her consent, took Jerry with him to Cincinnati, where he lived sometime. After a while she got Jerry home again, but he pretended to have left much of his clothing behind, and under the pretence of going after it, got a "pass" to Cincinnati from his mistress, he now says, and never returned. From Cincinnati he went to Columbus, where he has lived ever since. He has there, is is said, a wife and five children Mrs. Brown having died, Jerry descended to Mrs. Long, and the other part owner of Jerry; but they have never before the present time made any attempt to recover him.

It is not probable that Jerry would have met with his present sad reverse but for his own imprudence and impertinence. He has continually, of late years, annoyed his owners by sending them papers with insulting messages on their margins, and with taunting allusions to his escape. One of the inscriptions, thus sent, reads as follows:

"Please send me a statement of my exact age, and by so doing you will confer a *very particular* favor on your *very particular friend,* "JEREMIAH PHINNEY.

"P. S. *I've improved in writing very fast since I left Frankfort, havn't I?*"

He sent frequent missiles of this sort and sundry messages, sometimes very coarse, disgusting and insulting.

Jerry's owners profess a willingness to sell him if his friends in Ohio should back their abundant *sympathy* with offers to buy. This, however, is against the judgment of many citizens of Frankfort, who think it would give encouragement to other negroes to try to escape. What will be Jerry's fate it is impossible to know. It will probably be determined by the course pursued in Columbus towards those who were instrumental in restoring Jerry to his owners. It seems they have several reasons for supposing that Jerry will pay the forfeit in eternal banishment to the South.

Much sympathy will be excited in behalf of Jerry from the fact of his long enjoyment of freedom, and his having surrounded himself with a family. It is but just to say, however, that when Jerry ran away from Kentucky, sixteen years ago, he left a *sorrowing wife*, or one who passed as such, to mourn his badly kept faith. Probably if she be still living Jerry will have an opportunity of doing justice to the early forsaken. S.

This is the genuine slaveholding spirit! What do our readers think of it? The man who can thus speak of a fellow-man, torn from his home and family, and plunged in the vilest slavery, must be a mixture of brute and devil.

So far as we can understand, this transaction is a conspiracy on the part of the pretended owners of Jerry, contrived most probably by Craig, the Warden of the Kentucky Penitentiary, to extort money from the *sympathies* of the people of Ohio. And now, the conspirators having stolen Jerry, by the aid of several man-thieves in Ohio, say to our citizens—if you will demean yourselves meekly—if you will suspend your laws against kidnapping, let the magistrate and constable we hired to do our dirty work, go clear, permit those two fast friends of ours, Armitage and Forbes, to return to their homes, and live unmolested, and if you will then give us some eight or ten hundred dollars, just to show how deeply you sympathize with this runaway, we will be so neighborly as to give him up to you. But, if you don't do all this, then look out—Jerry Phinney, though he was *taken* to your State by one having the control of him, and did not *escape thither*; though he has resided in your State for the last sixteen years as a free man; though he has a wife and a family of small children among you, dependent upon his industry and care for a support; and although he was violently torn from the very capital of your State, in defiance of your laws—Jerry Phinney shall be sold forever to the slave-dealers of the far South.

This is the language of the letter-writer, and he professes to give utterance to the sentiments of the very refined citizens of Frankfort!

How do the people of Ohio like it? Will they bear it?

Supposing every statement touching facts, in this extract of the Frankfort letter to be true, Jerry Phinney is a *free man*, in law. What are the facts stated by the letter-writer? Jerry, the slave of Mrs. Brown, was hired out to Mr. Allgaier—that is, her authority as slaveholder, under the law, was transferred by her for a time, to Mr. Allgaier, for an equivalent. During this time, Mr. Allgaier, having sole authority over Jerry, brought him to Cincinnati; the slave was introduced into our State, by the will of the man to whom the owner of Jerry had delegated her power. Jerry then was not a *fugitive from service or labor*—he did not *escape* from Kentucky into Ohio—from a slave State into a free State. He was brought here by the will of a master; not by his own will.

How, then, could he be reclaimed as a slave? Not under any *law of nations*; for, Slavery being purely a creature of local or municipal law, the relations created by it, are binding only in the territory, whose law establishes it: one sovereign State cannot impose its laws upon any other sovereign State. Not under the laws of Kentucky; for Ohio is exclusively sovereign upon her own soil, except where she has conceded power to the General Government. Not under the laws of Ohio, for the Constitution of this State prohibits without qualification, all involuntary servitude. Nor yet, under the laws of the United States—for the Constitution and laws of the Union secure the power of reclamation to the slave claimant, in but a single class of cases,—where the person "held to service or labor in any State, under the laws thereof," or shall *escape "into another."* By the Supreme Court of the Union, by the Supreme Court of Ohio, by the concurrent decisions of the Supreme Courts of other States, both free and slaveholding, it is established that, as this provision is an *exception* to the law of liberty, against natural right, it must be *construed strictly*—it ought not to be stretched to apply to cases, not expressly defined by the language of the provision.

Does the case of Jerry Phinney come within the scope of the provision? The one great feature of the class of cases contemplated by the Constitution, is entirely wanting in his case. He was brought *into Ohio* by the slaveholder's power—*he did not escape from one State into another.* This settles the matter.

But, shall Mrs. Brown have no redress? We know not and care not—all we know is, she has no right to seek redress by trampling upon the laws of Ohio. If a wrong has been done, she alone is to blame; otherwise, let her bring an action for damage against Mr. Allgaier. Let not her or her descendants and friends turn kidnappers—for such they are in the eye of the law.

It becomes the people and Executive of this State in this case to abate not one jot or tittle of the demands of our laws. Craig, who received the colored man at the Cincinnati wharf, is a kidnapper. Armitage and Forbes are kidnappers. The magistrate and constable are kidnappers. Let justice be done. Let Craig and his fit associates, the fugitive scoundrels, be indicted—let requisition be made for them—and never let the demand be withdrawn, till they be given up, or arrested. And let the magistrate and constable be consigned to the penitentiary, which they richly merit.

## PROTEST

*Of Three Hundred and Three Universalist Ministers in the United States. [Report of Committee.]*

CIRCULAR.

BOSTON, NOVEMBER 3, 1845.

DEAR BROTHER,—At a mass meeting of Universalists, held the day after the session of the General Convention in September last, the following resolution was passed; and agreeably to its instructions, the document hereby forwarded to you has been prepared, and is most respectfully and affectionately presented for your consideration:—

"Resolved, That a Committee of five be appointed to prepare a solemn, earnest, and plain Protest against American Slavery, and when prepared, to present it to every Universalist clergyman in the United States for his signature, respectfully requesting those who are not willing to sign it to give a reason for refusing; and when it has been fully circulated, and they have waited a reasonable time for answers, they shall publish the Protest and signatures, with the reasons offered by those who do not sign it."

We trust you will give early attention to this matter, and return an answer so that it may be received early in January next.

Affectionately and truly yours,

HENRY BACON,
SEBASTIAN STREETER,
SYLVANUS COBB,
LUCIUS R. PAIGE,
EDWIN H. CHAPIN.

PROTEST.

It is not from an idle curiosity, but from a deep interest in the signs and promises of better days, that we desire to know how stands the ministry of the Universalist Church in reference to the great question of American Slavery. The measure hereby adopted is one that promises such a result, as the request is preferred to every minister of the Universalist denomination in the United States, with brotherly affection and true respect. We wish, moreover, to know from whom we can expect hearty fellowship and co-operation in our prayers, our pleas, and our labors to advance the cause of Human Freedom, and to whom we may look for sympathy in our abhorrence and detestation of that system which destroys, as far as man has the power to destroy, the grand distinction between man and brutes, and which holds in perpetual bondage two and a half millions of our fellow-creatures. We believe that by presenting a united front, we can add something to the moral power that is creating a deep horror in the monstrous wrongs of Slavery, and that shall gather strength and greatness till human nature cannot withstand the majesty of the demand to "let the oppressed go free," but shall glorify God by loyalty to Right and Duty. With this desire, hope, and trust, we offer our Protests against American Slavery, in the following reasons.

1. Because it denies the eternal distinction between a man and property, ranking a human being with a material thing. The attributes of the soul forbid such a classification; for that alone can be recognized as property which is not wronged by the act of being owned by another. To man was originally given dominion over the lower orders of animals, that he might have them as property; but he has no right nor grant to own his fellow-being.

2. Because Slavery does not award to the laborer the fruit of his toil, in any higher sense than to the cattle. All the claim to any property—even to the fruits of the tillage of the smallest plat of ground—depends on the will of him who claims by the same tenure both the soil and the laborer. Man was created to own, and not be owned; the claim of another upon the fruits of his toil, as upon the product of the service of a mere animal, overlooks the higher nature and the absolute rights of a human being.

3. Because Slavery trammels the intellectual powers, and prevents their expansion. The expansibility of the human mind is one of its chief glories, and endless means are appropriated to it by its Creator. To labor systematically to dwarf the intellect, is to prevent the opening, to a full vision, of the eye that God made, wherewith man should see him in the manifestations of himself through his laws. This, Slavery does. It denies to the slave even the alphabet of knowledge, the simplest elements of intellectual progress. The very enactment of laws which forbid under severe penalties, any one to teach the slave to read and write, implies all that we claim for his intellectual capacity, and manifestly declares that the maintenance of the system depends upon dwarfing the essential rights of humanity.

4. Because Slavery checks the development of the moral nature of the slave. It denies him rights and thereby denies him responsibility. With the denial of his manhood, necessarily goes his accountability: for where the distinction between persons and things is lost, the duties and responsibilities of the person are merged and lost in the thing. The slave is, to all intents and purposes of property, deprived of his moral nature, and thereby of his participation in a common humanity.

5. Because Slavery involves a practical denial of the religious nature of the slave. The supreme will to the slave, is the will of his master; and that which dwarfs the intellect, and checks the development of the moral nature, must be opposed to religious growth. It takes from the victim the means which God has furnished to beget and foster a true and filial reverence towards himself, and gives him no religion but credulity. It shuts up the Bible from the slave as effectually as ever Popery did from the people in the dark days of its most terrific power.

6. Because Slavery presents an insurmountable barrier to the promulgation of the great truth of Universal Brotherhood, and thereby most effectually prevents the progress of true Christianity. Under its broad shadow, Universalism cannot grow. The seed is, at best, sown among thorns that choke its vegetation. Under the legitimate influences of such a system, the soul cannot regard with favor the religion which has the same voice and tone, the same commands and warnings, the same hopes and promises, for him who is regarded as a thing, and classed with cattle, as for the most elevated and gifted of the human race. And inasmuch as Slavery denies the equality that exists, by the attributes of human nature, between man and man, it cannot but frown on the religion of Christ, which is based on that equality, and whose great and fundamental principle of morality is,—"Do unto others as ye would that they should do unto you."

7. Because the essential nature of Slavery cannot be altered by any kindness, how great soever, practiced toward the slave. Kindnesses are but flowers in the links of the chain whose iron eats into the soul, and no sweetness can lull the moral sense into forgetfulness of what Slavery is. The highest kindness is comparatively nothing, while the manhood of the slave is denied or forgotten; for the first demand of love is, to respect the rights of another.—While many slaveholders may, according to their perception of things practice the utmost kindness to their slaves, that cannot alter one feature of deformity in the system of Slavery.

8. Because the long continuance of a system of wrong cannot palliate it, but, on the other hand, augments the demand for its abolition. New victims are ushered into existence every day, while the natural affections and the sanctity of marriage and domestic life are disregarded, and made subordinate to the interests of property.

9. Because while we would in all charity remember that peculiarities of situation may affect the judgment and moral sense, still we must not forget, that no peculiarity of situation can excuse a perpetual denial of universal principles and obligations. Freedom is not the gift of charters and communities; it is not a benefit bestowed by geographical localities, but it is inherent in man as man, by the attributes of nature. Our religion demands of us, with a voice that cannot be silenced, that no limit of territory shall be permitted to exclude man from our sympathy, and no conventional laws shall supersede the eternal requisitions of justice and mercy.

American Slavery is a system of wrongs, from its first principle to its crowning assumption; and in its train of evils are found all the iniquities that have eaten out the life of communities and nations. It legalizes sins that are abhorrent to the simplest moral sense; and in the increasing intelligence and philanthropy of the present age, it becomes more and more a stigma on our national name, a curse to our country's prosperity, and a giant moral evil that must be overthrown, or it will overthrow us by the retributive justice of Him who has declared the truth,—"Righteousness exalteth a nation, but sin is a reproach to any people."

For these reasons, we protest against the system of American Slavery as utterly wrong, and confess our obligation to use all justifiable means to promote its abolition

John G. Adams, Malden, Mass.
John Allen, Roxbury, "
Gideon S. Abbott, Dexter, N. Y.
E. B. Averill, " "
A. R. Abbott, Lowell, Mass.
N. A. Alexander, Carroll, N. Y.
F. M. Alvord, " "
J. J. Austin, Lebanon, N. Y.
J. M. Austin, Auburn, "
W. G. Anderson, Dover, N. H.
A. Abbott, W. Sutton, Mass.
Hosea Ballou, Boston, "
Hosea Ballou, 2d, Roxbury, Mass.
Moses Ballou, Portsmouth, N. H.
E. G. Brooks, Lowell, Mass.
H. Boughton, Watertown, N. Y.
Joseph Baker, Madrid, "
J. Barber, Hartsville, "
Thomas Browning, Richmond, Vt.
W. Bell, Lowell, Mass.
John Boyden, jr. Woonsocket, Mass.
J. C. Baldwin, South Stafford, Vt.
D. P. Bailey, Warrenville, Ill.
R. M. Byram, Strong, Me.
R. R. Bush, Pine Plains, N. Y.
Thompson Barron, Concord, N. H.
J. E. Burnham, Orland, Me.
William Bandle, Hadley, Ill.
Eli Ballou, Montpelier, Vt.
J. W. Bailey, Wilmington, Vt.
Giles Bailey, Brunswick, Me.
J Britton, Chatham, Mass.
Abner R. Bartlett, Bath, Me.
G. R. Brown, Republic, Ohio.
Samuel Brimblecom, Dudley, Mass.
James Billings, Jackson, Mich.
Joseph A. Bartlett, Annisquam, Mass.
John S. Barry, W. Scituate, "
Zephaniah Baker, Canterbury, Ct.
Jacob Baker, Willimantic, "
Elijah Bumb, N. Bennington, Vt.
Cyrus Bradley, W. Haverhill, Mass.
George W. Bailey, Springfield, Vt.
L. C. Browne, Norwich, Ct.
Alfred Barnes, Oxford, Mass.
Edson Beals, Cherry Valley, Ohio.
J. S. Brown, Perry, N. Y.
Robert Blacker, Livermore, Me.
J. H. Burnham, S. Troy, Vt.
Stillman Barden, Orleans, Mass.
Henry Bacon, Providence, R. I.
E. H. Chapin, Boston, Mass.
E. W. Coffin, " "
G. Collins, Yarmouth, "
S. Cobb, Boston, "
A. P Cleverley, Boston, "
J. B. Coulton, Oxford, Ohio.
Uriah Clark, Rockport, N. Y.
Wm. G. Cambridge, Beverly, Mass.
Dennis Chapin, Wallingford, Vt.
T. Cook, Columbus, N. Y.
H. P. Cutting, Fairfield, Vt.
Levi Chandler Mason, Boonville, Mo.
Wm. C. Cilley, Dexter, Me.
N. Cross, Wilkesville, Ohio.
Josiah A. Coolidge, Petersham, Mass.
T. L. Clark, Yorkshire, N. Y.
S. P. Carlton, Parkman, Ohio.
Jos. Clarke, Mt. Healthy, "
H. Van Campen Portage, N. Y.
Wm. S. Clark, Crawfordsville, Ind.
A. S. Dudley, Boston, Mass.
S. A. Davis, Quincy, "
John E. Davenport, Providence, R. I.
F. Drake, Lenox, Penn.
Calvin Damon, Pawtucket, R. I.
J. S. Dennis, Weymouth, Mass.
J. Douglass, Salisbury Centre, N. Y.
W. W. Dean, Joliet, Ill.
Edwin Davis, Marlboro', N. H.
A. A. Davis, Glenn's Falls, N. Y.
M. L. Edwards, jr. Centre Belfre, Ohio.
T. C. Eaton, Marietta, "
Edwin A. Eaton, Newburyport, Mass.
James O. Emery, Hermon, Me.
W. G. Emmet, Oxford, Ohio.
J. W. Eaton Johnstown, N. Y.
G. H. Emerson, Cleveland, Ohio.
C. F. Le Fevre, Milwaukie, Wisconsin Territory.
Eben Francis, Chelsea, Mass.
Woodbury M. Fernald, Boston, Mass.
U. M. Fiske, Watertown, N. Y.
S. S. Fletcher, New Bedford, Mass.
L. J. Fletcher, Cambridgeport, "
Darius Forbes, W. Bridgewater, Mass.
Ebenezer Fisher, Addison Point, Me.
Moses McFarland, Montville, "
William Frost, Williamstown, Vt.
Samuel Fuller, Crawfordsville, Ind.
William Fishbough, New Haven, Ct.
A. G. Fay, Concord, Mass.
I. G. Forman, Akron, Ohio.
Henry Glover, Bridgeport, Ct.
Charles H. Gardner, Stepney, "
A. R. Gardner, Farmington, Ill.
Calvin Gardner, Waterville, Me.
Nathaniel Goldsmith, Denmark, "
E. E. Guild, Prompton, N. Y.
J. George, Perrysburgh, Ohio.
Justus Gage, 2d. Waghe, Mich.
George Gay, Steuben, "
Massena Goodrich, Haverhill, Mass.
Earl Guilford, Ashfield, "
Josiah Gilman, Atkinson, N. H.
N. Gunnison, Hallowell, Me.
Henry A. Goss, Homer, N. Y.
George Hastings, Georgetown, Mass.
Elmer Hewitt, Hanson, "
B. F. Hatch, Albion, Me.
Simeon Hovey, Le Roy, N. Y.
Calvin Hollister, South Hartford, "
B. S. Hobbs, Walton, "
J. A. Henry, Skowhegan, Me.
N. C. Hodgdon, E. Randolph, Vt.
C. S. Hussey, Sangerville, Me.
F. P. Hollister, Millerville, Penn.
T. L. Harris, New-York City.
J. D. Hicks, St. Johnsville, N. Y.
B. H. Hitchcock, Connautville, Penn.
William Hurd, Plymouth, Mich.
James W. Hitchcock, ——, N. Y.
Stephen Hull, Olmstead, Ohio.
J. Wesley Hanson, Wentworth, N. H.
F. A. Hodsdon, Belfast, Me.
Walter Harriman, Warner, N. H.
B. E. Harriman, Lancaster, Mass.
John Harriman, Manchester, N. H.
J. Harris, Prospect, Me.
B. Hunt, Cowlesville, N. Y.
William Hooper, Weare, N. H.
M. E. Hawkes, West Scituate, Mass.
Joshua Hicks, Patriot, Ind.
S. C. Hewitt, Duxbury, Mass.
Alexander Hichborn, East Boston, "
L. H. Howe, Abington, "
J. R. Ingalls, Southold, L. I.
D. H. Jaques, Lowell, Mass.
Henry Jewell, Exeter, N. H.
T. H. Johnson, Cincinnati, Ohio.
Otis A. Johnson, Orland, Me.
Henry Kellogg, Mesopotamia, Ohio.
H. Knapp, Richmond, Mass.
Robert A. Killam, West Scituate, "
J. Case Knowlton, Durham, Me.
Alanson Kelsey, Pavilion, N. Y.
A. S. Kendall, Groton, Mass.
S. P. Landers, West Cambridge, Mass.
Joseph J. Locke, New Salem, "
D. K. Lee, Salem, "
D. P. Livermore, Fall River, "
Vernum Lincoln, Westminster, "
E. H. Lake, Exeter, N. H.
Henry Lyon, Williamsburgh, N. Y.
Jason Lewis, Ulysses, Penn.
William B Linell, Springboro', Ohio.
A. H. Longley, Cincinnati, "
G. W. Lawrence, Aurora, Ill.
H. C. Leonard, Rockport, Mass.
A. D. Mayo, Warwick, "
W. R. G. Mellen, East Cambridge, "
A. A. Miner, Lowell, "
Amos B. Manley, Stockbridge, "
Charles W. Mellen, Foxboro', "
J. H. Moore, Warren, "
L. W. Manning, Sandwich, "
D. J. Mandell, Marlboro', "
J. N. Miner, Camden, Mich.
Jones Mend

classes, and why we, in the old countries, have progressed so slowly, and why your form of Government—diseased as your Constitution or its expounders are by the social leprosy of Slavery—have progressed more rapidly since you emancipated yourselves from the dominion of such a system and system-mongers—in sixty-three years, than we have done in centuries.

But I return to my quotation. So you whip poor wretches to death in prison? We have overcome the wickedness of this species of torturing the unresisting and ignorant, unless they are soldiers and sailors, and have sold themselves to the trade of blood; but as to prison discipline, we are, after practicing all sorts of barbarous experiments, beginning to feel a doubt whether we have the right to punish those we do not educate, and we have got rid of the practice of bruising, and cutting, and mangling the bodies of captives by whips.

Ignorance is the great cause of crime. It is a duty which society owes to the orphan and the poor to educate them. If society omits to educate them, it has no moral right to punish. Children do not call themselves into being. We are not consulted as to our entrance into the world, or the organization, color, or circumstances which shall surround us, and if society omits to provide for its orphans, to educate them and the poor, they cannot be justified in punishing. Punishment is a word of mischief. Correction is the true idea, and the mildest means which our knowledge can supply, are the only means we can be justified in using.

"Out of 100 persons representing the average state of the whole criminal body of England and Wales, in 1843, it is known that 31 were unable to read or write at all, 57 could read or write imperfectly, 8 could read and write well, 3 we have no account of, whilst in order to *obtain one who possessed instruction superior to reading or writing well*, we must double the number chosen for the average, and say that out of 200 criminals, one alone could be called an educated man."

With what justice can a society, who so organizes itself, and, distributes its wealth—of which every year a large surplus is raised and raised by those who labor—with what justice can a society, so acting, *punish* the erring. That the criminal should be restrained and corrected is admitted; but these words change the course of thought and action, they indicate the end and purpose which is moral restoration, and would change the means adopted. Punishment implies vengeance, and does not necessarily import amendment, and at best only works through the fears, and excites bitterness and all the baser passions. If we would amend a moral being it must be through the higher feelings,—those which appeal to the affections and induce self-respect in the being to be improved. Dear Sir, yours, faithfully,

W. H. ASHURST.


# The Anti-Slavery Standard.

NEW-YORK, THURSDAY, APRIL 30, 1846.

☞ NO UNION WITH SLAVEHOLDERS! ☜

## ANNUAL MEETING
## Of the American Anti-Slavery Society.

THE TWELFTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY, will be held in the TABERNACLE in the city of NEW-YORK, on TUESDAY, the 12th day of MAY next. Auxiliary Societies are urgently requested to choose their delegates early, and individuals throughout the country to make seasonable preparation to be in attendance. The plan of operations for the ensuing year, which may be marked by the Society will need the wisdom of a multitude of counsellors for its development. The times demand all our energies.

The BUSINESS MEETINGS of the Society will be held on the afternoon of TUESDAY, and through the whole of WEDNESDAY and THURSDAY, in the LECTURE-ROOM of the Society Library, Broadway.

WM. LLOYD GARRISON, President.

MARIA WESTON CHAPMAN, } Secretaries.
WENDELL PHILLIPS, }

**Norfolk County Anti-Slavery Society—Annual Meeting.**

The Rev. Thomas T. Stone, of Machias, Maine, offered and sustained the following resolution:

Resolved, That the Anti-Slavery movement involves the highest principles of religion and morality, and is, emphatically, the Christian movement of the age.

This resolution, Mr. President, calls upon us to consider the real nature of Slavery, the evil to which we are opposed, and the real nature of the movement in which we are united against it. At this late day there is but little need of definition: it is sufficient that we affirm.

We declare, then, that there exists in our country an enormous system of outrage and wrong, by which millions of our countrymen are doomed to vassalage,—subjected to cruelty, to the sundering of their family ties, to the robbing of every possession, and the denial of every right.

This, we find on examination, is a slave by means of a bond or agreement among the inhabitants; and we may therefore say that the people of the United States are, in the aggregate, great slaveholders.

It is a mistake to suppose that religion and morality are quiescent in their nature; and that it is their business to look on, when a contest is taking place between such a nation as this, and the great idea of what such a nation ought to be. On the contrary, religion and morality combine to constitute an active, an energetic, and an aggressive principle, which demands that the individual should devote himself to the extirpation of wrong; should set himself in antagonism with evil.

Let us look more particularly at Christianity, that we may be qualified to form a correct decision as to the character of the grand movement which is in struggle with the tendencies of this age. Its leading doctrine is, that God is a father to our race. The sentiment has been admired as beautiful, and there has been a temporary joy in almost every heart which has been reached by those delightful words, "God is Love." But the difficulty is, that those who admire them, do not practise in their light. They are held as doctrine,—not adopted in life. Men go forth to talk about them instead of applying them. Now, the Anti-Slavery movement seeks to apply in life, what Christianity has announced as principle.—Men have rejoiced for eighteen hundred years over the principles of the New Testament, and now that the time has come to apply them, they are slow to perceive where the application is to take effect. Christianity has proclaimed that there is one God and Father of all, and in virtue of that great truth it is, that this movement makes its first appeal. It finds its second great principle in the worth and indestructible dignity of the soul of man; and here its teachings have been, even in theory, but imperfectly received. It has been thought that the externals of man,—his condition, rank, wealth, and cultivation, were worthy of all estimation: while man, in his simplicity,—how ferbly has his value been felt! I stand as in amazement and awe before the thought—"man is the image and glory of God!" But what has Slavery done? It has not burst forth like earthquake or tornado, and spread destruction through that material universe which exists for the dwelling-place of man, but has wrought the incomparably more terrible work of crushing the mind of man himself. I know that there is a proneness to say that such language as this, in view of the effects of Slavery, is the language of exaggeration. But suppose I were to relate, as a mere historical fact, what Slavery is and what it does:—suppose I were to enumerate its cruelties, cite its laws, and describe its essential characteristics in a statistical manner, giving no evidence of the effect produced thereby on my own feelings, no emotion would be excited, for no apprehension of a consequent course of action and life would be awakened. But let a man speak out of the fulness of his soul, in the strong feeling of antagonism, such a state of things, and his words are termed harsh, his feelings unkind, and his appeals denunciatory!

The Anti-Slavery movement seeks to bring out man from the degradation into which Slavery has thrown him. It is the application of the feeling of love and the principle of duty to the case that only love can reach; and its reality, its warmth, and energy, are precisely what pretension, lukewarmness, and activity, cannot appreciate or even understand.

The ancient maxim, "Know thyself," has been deemed of divine origin. Plato, in his dialogues, represents Socrates as saying to Alcibiades, in interpretation of this oracle—that it signified and commanded not the selfish study of individual peculiarity—not the barren knowledge of the exterior man, but "know thy *soul!*"—what is *imperishably* thyself!

This is what the Anti-Slavery movement seeks. We would the soul of man should be known—its value felt: felt with an emphasis which shall make all feel their duties, and restore to all their rights.

Internally connected with this idea of the parental character of God is also that of the brotherhood of man. Because we have one father, therefore are we brethren; drawn to each other, and bound together in indissoluble union. The strongest antagonism with which this noble and beautiful idea has been met, has been found in prejudice against men on account of their condition in human society. This prejudice Slavery fosters and strengthens, and makes of the color of its victims a means of perpetuating their wrongs. It makes us view the poor, the weak, the ignorant, as beyond the pale of our sympathies, and induces us to give the strong, the proud, the cultivated, and the gifted, our exclusive reverence. This Anti-Slavery movement would reverse, or rather equalize our feelings. This movement bids us go to ignorance, and arm it with knowledge; to weakness, and nerve it with power. It overcomes disinclination and disgust, and bids us seek the slave in his weakness and degradation, and say to him, "Man and brother! be conscious of thy worth and dignity, and rise to freedom!" Is not a movement that prompts such a course, emphatically a Christian movement?

But what shall determine the reply to this question? We must refer not only to the teachings, but to the life of Christ. Look, then, and see what relation he bore to the age in which he lived. Do we find him yielding to its customs,—succumbing to its dictation? floating with its current? Why should the feeling exist that he was a passive acquiescent in the wrong of his day? Strange if it were so, that his life was shortened by violence, on the charge of being an intermeddler with the religious and civil institutions that had ceased, in his day, to fulfil their true functions towards mankind. We find, by examination, that his life was a continual protest against the wrong-doing of his times;—a life of humanity; a continual bringing forth of the great ideas of life and justice. It is not now Christianity to merely repeat his words, or to quote his language, or to dwell on his circumstances; but, in this nineteenth century, to stand where he stood in the first; or in other words, to live in the same relation to our age that he sustained to his.—If his life was a perpetual protest against the evils which encompassed him, is not ours, as his followers, to be the same?

It is not necessary, in order to sustain this position, to point to chapter and verse, and show just where the evil that demands our exertions for its extirpation is to be seen making the same demands on him; or to show in the record the exact mode by which evil is to be assailed, and then, as one writes a copy, to imitate it. But we should be in the same spirit with him, and, like him, go forth to denounce and oppose the evils of our times.—Thus being and thus doing, this Christian movement of the present, shares the fate of that of the first century. I know it is despised and rejected of men. The learned and the rich oppose it;—the pulpit condemns it. I know that whoever assumes it feels as if he were an outcast, partially at least, from his associates. It will not be so always. The revered name, Jesus, once meant only a crucified man; and the question was, who and what is he? And deeper hate, and a more bitter contempt than follow us, were once His before whose name Christendom now stands in silent homage.

Worthless I know this Anti-Slavery movement is called—unconnected with morals and religion. Yet religion and morality must fall unless it succeeds, for religion and morality cannot exist unless Slavery be extinguished. We are fostering an institution which causes Christianity to be despised, and the Christian spirit has departed from that heart that can look on regardless of the evil of it. Christianity knows no distinction of class or color: and while we are oppressing three millions of our fellow countrymen, and reducing them to all the degradation of the most dreadful Slavery,—while we are denying them instruction, breaking up the most sacred relations of the family, holding them as property for our own convenience, and buying and selling them as property for our benefit, behold what contempt for the Christianity we profess, what infidelity, what ignorance and vice, what pollution and adultery are spreading in consequence through the community!

Now, while this state of things exists, duty demands of us to unite ourselves with those of our fellow-men who are outcast. It is going with entire humanity, to choose our part with the oppressed, and the despised, and to identify ourselves with those whom wrong has most degraded. It was, I remember, made an objection to Christianity—"this man receiveth sinners." It is then for us to incur the same. There must be a laying down of reputation, of sympathy, of friendship, of social position, of means of livelihood, upon the altar of freedom and humanity.

As a means of strength and encouragement it might be well for us occasionally to withdraw ourselves, as it were, from our own lives, and anticipate the verdict of posterity. Did not Granville Sharpe, and Clarkson, and the others of their associates, each have, like us, to say, "I am alone in the midst of an immense nation, without wealth, influence, or any proportionate means of enlisting it in favor of what it now contemns"? But doubtless they cheered their minds with the thought of the success which must one day crown their labors. What they then looked forward to, we can look back upon; and shall it not operate to cheer and strengthen our faith? We do not enough think, while viewing our own time of trial and struggle, that in the attainment of success they experienced the same. All the success of after times is because of the beginning they made; and now their labors are crowned with the approving verdict of posterity. And so it will be with the faithful laborer of the present day. A particular illustration occurs to my mind, and as the individual is not before me, I will give utterance to the thought which, were he present, I should not on this occasion express. But he is not here, and I will therefore say that having wrought, as he has done, with unyielding fidelity, and borne his part in this great conflict which he originated in this county with unceasing perseverance, posterity must inscribe upon her brightest record the name of GARRISON. Why must it be so? Because this fixed unwavering Christian life has been lived, and cannot fail of its glorious effect.—Let us throw ourselves forward in imagination but a century, and what must we behold? I will not speak of such low, mean things as fame, honor, and the like, but I know the laborers in this movement will then be recognized as the practical Christians of their age.

But if instead of choosing our part with the suffering and the dumb in this land, and becoming the advocates and friends of the poor and needy—the enslaved, we go with the current, and yield to the demands of Slavery, Christianity must become extinct. Already we see what Slavery has done in the Southern region of our country. What violence! What bloodshed! What cruelty! What wrong! And as long as here at the North we "see the thief, and consort with him, and become the companion of adulterers," we are identified in all this shame and sin of Slavery in the same proportion that we are participators.

In conclusion, I would simply pass from explanation and defence, to exhortation. I would entreat this generation to devote heart and soul and life to this great work. "We are so few!—so feeble!—" is too frequently the reply. So feeble! Why, one living word, spoken from a pure heart,—one just deed, done in simplicity and earnestness, becoming stronger and stronger as it goes onward, casts its influence through all coming time. So few! Why each drop that forms the shower might in like manner feel its insignificance, yet each though it waters not the whole earth, fertilizes the spot wherever it falls, and goes to make up the beauty of the year:—it is the single rays that are reflected to the eye, that make up the radiance which bathes the earth in its sea of light.

**Memoir of Johann Gottlieb Fichte.**

*By William Smith. James Munroe & Co. Boston.*

Americans knowing *anything* of this great good man whose name illustrates Germany, have generally conceived of him as a philosopher—a university professor—a litterateur. But the American public above all others has cause for gratitude to those who, by fit comprehension as biographers and editors, or by enterprise as publishers, make it acquainted with such characters as have been eminently *men* in their time; so few such of our own have we to contemplate in the present day and generation.

Such was Fichte. He was not one of those who conceived of truth as the manufacturer does of the art and mystery of pin-making; as if it could be advantageously divided among many hands, each of which, working exclusively in one department, might not invade the realm of any other: but as Bacon took all knowledge for his province, so did Fichte all truth. His aim was to discover universal, fundamental principles, and to live them out. And he did not hesitate about beginning to *live*, till he had completed the discovery, but made the discovery through the means of his faithful life. Hence his eminent fitness for the duty to which the Prussian Government called him, of planning and presiding over a University, (that of Berlin, still, through the steam of *his* spirit engine, the best in the land,) whose chief feature he conceived, ought to be unity of purpose;—"the complete subordination of every branch of instruction to the one great object of all teaching—the spiritual culture and elevation of the individual. Knowledge and science were not to be the ultimate end; but spiritual independence, intellectual strength, and moral dignity."

The collegiate and philosophic functions of Fichte were never cited by him as reasons for leaving higher ones unfulfilled. Distinguishingly learned as he was, he yet says, (comparing himself with his father,) "take away all my learning, O God, and make me such a good, true, faithful man—how much should I gain by the exchange!"

Honored as he was for genius and eloquence, he apprehended the only true use of them to be, to purchase his place in the human race with deeds; to bind up with his existence eternal consequences for humanity and the whole spiritual world. "'No one need know," he adds, "that *I* do it, if it be only done." He was not, like so many of our religious teachers and professors in America, one of whom youth needs to be warned, as were the Jews of old, of those who sat in Moses's seat—"do as they say, and not as they do." His biographer even finds it impossible to consider his philosophical system abstractly, so intimately was it bound up with his personal character. The former was the result of the latter; by that law of man's being from which all who have begun really to *live*,—become as Fichte himself would say, possessed of the divine idea, or, as the Scripture has it, "been born again,"—infer the *comparative* insignificance of belief. All such perceive that a man's doctrines are his reasons for his past life, or his means of future livelihood; and the true philosopher and the experimental Christian agree that one should *begin* by "doing the will," in order to "know the doctrine."

The same moral division took place in Germany during the past century, that has begun in this, in the United States,—which was so perceptible in England, at the time of its change of policy with regard to the Slave-Trade—its public recognition of the humanity of the black man. It is indeed not only the national, but the universal individual experience, imaged by such instances as the choice of Solomon, and of Hercules, and the delay of Festus.

Of such a national crisis in England, CLARKSON says: "I have had occasion to know many thousand persons in the course of my travels on this subject; and I can truly say, that the part which these took on this great question, was always a true criterion of their moral character. Some indeed opposed the abolition, who seemed to be so respectable, that it was difficult to account for their conduct; but it invariably turned out in a course of time, either that they had been influenced by interested motives, or that they were not men of steady moral principle. In the year 1792, when the national enthusiasm was so great, the good were distinguishable from the bad, according to their disposition to this great cause, as if the divine being had marked them; or as a friend of mine the other day observed, "as we may suppose the sheep to be from the goats on the day of judgment."

The same division, with different results, took place in Germany. The names were different, but the ideas and causes were the same. It was "gradualism," or insufficient self-devotion to the interests of humanity, prevailing in the vast majority of individual hearts over "immediatism," or entire devotedness. Göethe may be taken as the representative of the first idea;—Fichte of the last. We have seen living exemplifications among ourselves of both. Of the disciples of Göethe,—forever devising reasons for throwing the responsibility of indispensable reform upon posterity, yielding to the current and floated by it to petty places of petty profit, or honor suited to their small moral capacity—conceiving, like their master, of the battle-field of Liberty, not as of the spot for them to do and die on, but as of an opportunity for scientific observation,—we have an instance in Dr. Lieber. Of the fellow-minds of Fichte, almost alone in the midst of their times, strengthening every effort for freedom with their active sympathy, "stemming with hearts of controversy" the downward tendency of their times, meeting all wrong with an uncompromising demand for immediate reform, and taking the only way to secure right action on the part of posterity, by that enunciation of the principles of absolute morality and religion, which alone can fully educate for teachers the men of to-day,—of these we have seen an example which adds a mighty weight to our condemnation if we fail to profit by it in Dr. Follen.

The following passage closes Mr. Smith's biography:

"Fichte died as he had lived,—the priest of knowledge, the apostle of freedom, the martyr of humanity. His character stands written in his life, a massive but severely simple whole. It has no parts;—the depth and earnestness on which it rests, speak forth alike in his thoughts, words, and actions. No man of his time—few perhaps of any time—exercised a more powerful, spirit-stirring influence over the minds of his fellow-countrymen. The impulse which he communicated to the national thought, extended far beyond the sphere of his personal influence;—it has awakened—it will still awaken—high emotion and manly resolution in thousands who never heard his voice. The ceaseless efforts of his life was to rouse men to a sense of the divinity of their own nature—to fix their thoughts upon a spiritual life, as the only true and real life—to teach them to look upon all else as mere show and unreality, and thus to lead them to constant effort after the highest Ideal of purity, virtue, independence and self-denial. To this ennobling enterprise he consecrated his being; to it he devoted his gigantic powers of thought, his iron will, his resistless eloquence. But he also taught it in deeds more eloquent than words. In the strong reality of his life,—in his incorruptible integrity and heroic devotion to the right, we see a living manifestation of his principles. His life is the true counterpart of his philosophy;—it is that of a strong, free, incorruptible man. And with all the sternness of his morality, he is full of gentle and generous affections, of deep, overflowing sympathies. No tone of love, no soft breathing of tenderness, fall unheeded on that high, royal soul, but in its calm sublimity find a welcome and a home. Even his hatred is the offspring of a higher love. Truly indeed has he been described by one of our own country's brightest ornaments, as a "colossal, adamantine spirit, standing erect and clear, like a Cato Major among degenerate men; fit to have been the teacher of the Stoa, and to have discoursed of beauty and virtue in the groves of Academe." But the sublimity of his intellect casts no shade on the soft current of his affections, which flows, pure and unbroken, through the whole course of his life, to enrich, fertilize, and adorn it. In no other man of modern times do we find the stern grandeur of ancient virtue so blended with the kindlier humanities of our nature, which flourish best under a gentler civilization. We prize his philosophy deeply; it is to us an invaluable possession, for it seems the noblest exposition to which we have yet listened, of human nature and divine truth; but with reverent thankfulness we acknowledge a still higher debt, for he has left behind him the best gift which man can bequeath to man—a brave, heroic human life."

These are the thoughts and such the life that make the antidote to that plague-spot of American society, the deification of momentary material good by which right is dethroned, and Slavery sustained; and it is a subject for congratulation, that they are presented to American people when most needed.—C.

**Liberty Party, vs. Anti-Slavery.**

At the annual meeting of the Worcester County North Division Anti-Slavery Society, held in Westminster, Massachusetts, a few weeks since, were passed a series of stringent resolutions, embodying the principles which Abolitionists have from the beginning contended for. The first, asserts that the third party is not Anti-Slavery, because "it embraces, among its leaders, many of the ministers, and others, whom James G. Birney has proved to be the bulwark of Slavery, and therefore the worst enemies to the Anti-Slavery cause." This could not fail to be distasteful to Liberty party, but they may thank Mr. Birney for the first, and Mr. Goodell for the strongest argument in its favor. The second resolution asserts:—

That the American Union is a grand conspiracy against human rights; that its formation was on condition, and only on condition, that a large portion of the people be made chattel slaves, to be kept such by the united force of the nation: that it is, therefore, a crime of unparalleled atrocity, and ought forthwith to cease; and that any voluntary support of such a Union, by holding office or voting for others to hold office under it, is a war upon justice, at outrage upon humanity, and a violation of every virtuous and righteous principle.

The assertion of this resolution, as to the condition of the formation of the Union, no advocate of the Liberty party has ever yet attempted to gainsay, and they have never with the utmost stretch of their ingenuity been able to escape from the conclusion which so naturally and necessarily follows.

The two last resolutions were as follows:

Resolved, That the American Board of Commissioners for Foreign Missions have proved themselves a league of practical atheists, ready to sell the very God they profess to worship, at public auction, to fill their treasury—that they may compass sea and land to make proselytes; and that it becomes the people to beware of them, and to endeavor to baffle their wicked designs upon the unsuspecting nations of the earth, by holding them up in their true character.

Resolved, That this Society is convinced of the essential character of the American religion, that it is not only worthless, but eminently hurtful—a defamer and libeller of truth and goodness, as embodied in the Anti-Slavery enterprise—and a defender of the worst form of wickedness in the system of American Slavery; and, therefore, that it is on its ruins only, that the kingdom of heaven, which is a kingdom of freedom and good will to man, is to be established.

We should think there was nothing here that even "third party" could object to, yet the Worcester County Gazette—the organ of the party in that county—stigmatizes the meeting at Westminster as an "Anti-Liberty meeting." It is anti nothing but that bastard liberty which is the boast of this country, and which the Gazette shows in this very case to be all that it and its party are striving for.

**Christian Dancing.**

PREMIUM FOR TRACT ON DANCING.—A gentleman hereby offers a premium of fifty dollars for the best Tract, not exceeding twelve pages, on the question of "The Propriety of Dancing by Church members, and the expediency of teaching it to our children." Committee of Award: Rev. Stephen H. Tyng, D. D. New-York; Rev. E. W. Andrews, Troy, New-York; and Rev. William A. Hallock, 160 Nassau street, New-York, to either of whom manuscripts, each accompanied by a sealed envelop containing the name of the writer, may be addressed (postpaid) until November 1, 1846.

WILLIAM A. HALLOCK.

We would respectfully suggest to Mr. Hallock to offer another premium for a Tract on the question of the propriety of church members' stealing infants at their birth, robbing them through life of the fruits of their labor, permitting them to drag out their weary lives in intellectual and spiritual darkness, to die at last, and be buried, most like dogs than men; and of teaching their children that such things are not inconsistent with a Christian life. We are not disposed to comment on the character of a church whose members stand aghast in holy horror at the sin of dancing, but can cover up that of slaveholding. Thank God their hypocrisy is becoming plainly manifest in the eyes of all the people.

**Stop the Paper!**

We have received, through the post-office, a copy of the Standard, on the margin of which we find the following lines written, alike in defiance of the laws of the land and of Lindley Murray:

"Those papers sent to S. J. McMorris, at Wetumpka, Ala are not wanted By him and he hopes no more such lying trash will be sent to him. The Northern knows no thing about Slavery at the South and if they did they have no business meddling with the subject charity should always begin at home and the abolitionists should first relieve the oppressed under their own observation before they attend to strangers"

As no papers are sent Mr. McMorris, from this office, we publish his letter for the benefit of whoever may send him any, at the same time seconding his request that they be discontinued. To send him any anti-slavery publications is evidently to disobey a scriptural injunction, and as the *Southern* are apt to subject us to heavy postage for such "pearls," we trust that Mr. McMorris will be gratified.

**Charles T. Torrey.**

The assertions of dissatisfaction on the part of Mr. Torrey with his friends, which we republished from the Boston Atlas a fortnight ago, we find on all hands contradicted. It is not on the whole unfortunate that they were made as the unequivocal proof that they are without foundation will set at rest any suspicions that might otherwise have remained unsatisfied that all had not been done that could be for the poor prisoner. We have received the following letter which comes to us with such authority that it may be implicitly relied on:

BALTIMORE, April 20, 1846.

*Editors of the National Anti-Slavery Standard:*

Having been copied into the Standard, of the 16th instant, the Baltimore correspondence of the Boston "Atlas," in relation to Mr. Torrey's health, and your remarks on the same, I write to inform you that Mr. Torrey is no better, nor has there been any grounds for hopes of his recovery for weeks. He is still very low and gradually wasting away. Mr. Torrey said: "That he had every confidence in Messrs. Phelps and Cleaveland, that they would do nothing but what is for the best." And on being told that the money raised for his benefit would be invested for his family; he expressed his approval in the strong language of tears of gratitude. The enemies of Torrey are determined to follow him to the grave, not satisfied to let him die, even within their clutches, in peace. But his death will have its effect, and truth will eventually triumph.

Yours, for truth and freedom,

N.

TAMMANY HALL DEMOCRACY.—A meeting of the Democratic Republicans was held in "old Tammany," a few evenings since to respond to the nominations of delegates to the State Convention. Among the resolutions passed was the following:

To abolish the property qualification in the case of negroes, but not to extend to them the elective franchise.

This, it will be understood, is to take away the right of suffrage from the few colored people who now enjoy it. This no doubt is to be the position of the Democrats in the Convention. We like the Democrats at least for one thing—they steal no livery to serve the Devil in.

## GENERAL INTELLIGENCE.

**General Items.**

*From Mexico.*—The Washington Union publishes the following extract of a letter received in that city, and says it comes from a source entitled to credit:

"In a few days after their revolt, the troops of Ampudia returned to their duty, and the division under his command, said to be 3,000 strong, marched on the 14th inst. from San Luis Potosi for Matamoras, on the banks of the Rio Del Norte. The division of Gen. Vega, who succeeded Arista, it is said is also on the march from Monterey to that point.

"Beside a loan of $1,880,000 which the Government negotiated a short time since, other means have been adopted to raise funds, which, it is believed, will enable it to assemble a force of six or seven thousand men on the Del Norte, by the end of March, or the middle of April.

"Several of the Departmental Assemblies have refused to act under the present Government. In consequence of this, a decree has lately been issued, vesting authority in the Governors of the different Departments to elect members of the Assembly. This, with his arbitrary decree against the press, and a suspicion that he is favorable to a monarchy, has rendered General Paredes extremely unpopular, and, it is believed, will combine a party sufficiently powerful to overthrow his Government.—It is said that the commander of the English ship-of-war off Vera Cruz, expects an English squadron of two ships of the line, two frigates, and some smaller vessels, soon to arrive from England."

*From Haiti.*—A letter dated at Aux Cayes on the 28th of March, says: "Within a few days the state of this city has been entirely changed. Great and unexpected events have taken place. Pierrot's bad policy, ignorance, and bestial conduct, have been the cause of his ruin.—His great expedition against the Dominicans has ended in nothing. Genera Richie was proclaimed President at Port-au-Prince on the 1st instant, but it was only on the 15th that he was acknowledged in this city. Should the present Administration succeed, (which is to be desired,) order and tranquillity will be established, and this beautiful island, once so prosperous, be restored to its former splendor. Should, unfortunately, the present Administration fail, nothing but ruin is to be expected. A few days will decide this important question."—*National Intelligencer.*

Gov. Dorr's health is said to have become more feeble within the last two months. He rides out occasionally, of an afternoon, but otherwise is not able to leave his home.

The rum dealers, says the Worcester (Mass.) Transcript, have one good customer left. The Government, we perceive, has advertised for *sixty thousand gallons!* for the navy alone.

*Another Torrey Case.*—We learn by a letter from Tazewell county, that George Kearn, an old, gray-haired Christian, a local preacher in the Methodist denomination, (not a seceder,) has been imprisoned in Tazewell county, on the charge of feeding the hungry, clothing the naked, and giving aid to the hunted fugitive! He is a resident of Woodford county, but as there is no jail there, he is confined at Tremont. How long shall wicked men, under the sanction of law, be permitted to insult God, and mock his mercy and loving kindness?—*Western Citizen, Chicago.*

*Earthquake in the West Indies.*—By way of Havana we have received advices from the town of Cuba. On the 23d ultimo, at 7 1-2 in the morning, after a calm, sultry night, low, rumbling sounds were heard. Suddenly the ground shook violently, causing the greatest consternation. The people rushed into the street for safety. The first shock lasted one or two minutes, and after a lapse of five minutes, the ground was again violently shaken. It was a solemn moment; in every direction the affrighted inhabitants might be seen on their knees, calling on God to save them, expecting every moment to be swallowed up. Several lighter shocks were felt during the forenoon, but it is believed no lives were lost. Several buildings were thrown down, and very many cracked.—In the evening, mass was said in all the churches for their deliverance from death.—*Philadelphia American.*

*A Morris Co. Threshing Machine.*—Mr. R. K. Tuttle, of Morristown, has invented a Threshing Machine which, according to the Jerseyman, would do credit to the genius of any Yankee. It is driven by a crank, which can be turned with greater ease than a common fanning mill. Three hands only are required to tend it—one man moves it with less exertion than threshing with a flail—one feeds it, and the other rakes and binds the straw, and heaps the grain. Three bushels of wheat, or rye, or six bushels of oats can be threshed in an hour. The straw is cleaner and straighter, and less broken than when threshed with a flail.—*Newark Advertiser.*

## NOTICES.

### THE RURAL FAIR.
### Fourth of July at Dedham.

This effort on behalf of the cause of Freedom in MASSACHUSETTS, will be made at the "TEMPERANCE GROVE," DEDHAM, on the 4th of July.

It is the purpose of the managers to spare no exertion to redeem that day for the *present* service of righteous principle, by making it a holyday on which the whole community may enjoy with them, the pleasure of a true festival of freedom in union with the higher satisfaction of duty fulfilled, by a simultaneous exertion to aid in carrying out the principles of our forefathers.

We have made comfortable arrangements for the exhibition, and sale of a rare and valuable collection of beautiful and useful articles, such as no other opportunity can present; with fruits, flowers, and refreshments of every kind; and propose to provide such accommodations as shall make this rural festival a most happy and inviting one to all the friends from the city and surrounding country.

The Massachusetts Society intend to celebrate the day at the same time and place. Addresses from the most devoted and eloquent friends of the cause, may be expected, with vocal and instrumental music from our musical friends. More particular announcements will be given hereafter.

MARIA WESTON CHAPMAN,
ELIZA LEE FOLLEN,
For the Managers.

**NOTICE.**

If Richard Blackwell, formerly a slave in Fauquier county, Virginia, will call, or report himself by letter at No. 46 North Fifth street, Philadelphia, he will receive information of importance to him. Persons who see this notice are desired to circulate it amongst the colored people as much as possible, by reading it to them they have in their families, &c.

The "Emancipator," and "Liberator," "National Anti-Slavery Standard," and "American and Foreign Anti-Slavery Reporter," and "Pennsylvania Freeman," and all other papers friendly to freedom, and patrons of the under-ground railroad, are requested to copy this notice, and receive the thanks of one of the enslaved, as their remuneration.—*American Citizen.*

**NEW ENGLAND ANTI-SLAVERY CONVENTION.**

The Board of Managers of the Massachusetts Anti-Slavery Society hereby give notice that the TWELFTH NEW ENGLAND ANTI-SLAVERY CONVENTION, will be held in Boston, on TUESDAY, the 26th of May, 1846, at 10 o'clock, A. M.; and will continue in session for three days. In performing this duty, the Board would urge upon its members, and friends, and the members, and friends of the American A. S Society, in all parts of New England, and the country, to assemble, in large numbers, for mutual counsel and encouragement, at this most important point in the history of our cause, and of our country. The triumphant supremacy of the slave power in the councils of the nation, consequent on the annexation of Texas; the dastardly submission of Massachusetts, and the other free States to this revolutionary outrage; the guilty silence of the Church, in view of the accumulating horrors, and indefinite extension of Slavery; all demand prompt and vigorous measures on the part of those who believe, RESISTANCE TO TYRANTS, TO BE OBEDIENCE TO GOD. A prominent subject for consideration, will be the maturing, and adopting, of a system of combined, and extensive agitation for the DISSOLUTION OF THE EXISTING UNION OF THESE STATES, and the abrogation of the base, cruel, and wicked Constitution that now binds them together in a compact, alike fatal to the hopes of the slave, and to the rights of the nominally free. The great question of DISSOLUTION, as the only salvation of the country, will be fully discussed; its philosophy, and method set forth; its expediency, and necessity enforced. Let all come up prepared to unite in an emphatic utterance of their sense of this necessity, and in a firm determination to make a resolute, and united effort to hasten its accomplishment.

"NO UNION WITH SLAVEHOLDERS!!!"

FRANCIS JACKSON, *Pres't.*

**NOTICE**

It will be remembered by those interested, that the "Marlborough Conference" adjourned to meet in "People's Hall," Excildoun, on the 25th of this month, but after consultation with many Friends, it has been deemed advisable to postpone the meeting a week later, to 7th day, the 2d of 5th month, owing to a "protracted meeting which is to be held on the 25th, at Hamorton," Chester county dedicatory of a Free Hall, which is to be opened on that day.

The "Conference" will, therefore, assemble on the 2d of next month, at 10 o'clock, A. M. when, and where, it is hoped, we shall be encouraged with a large gathering of the *free*.

J. FULTON, Jr.

**ANNIVERSARY IN MAY.**

The friends of the abolition of Capital Punishment throughout the United States, are earnestly requested to be regresented at the meeting of the New-York State Society, to be held in this city on Monday, May the 11th. Among the speakers expected to address this meeting, are Hon. Robert Rantoul, Vice President Dallas, Rev. John Pierpont, Horace Greeley, Rev. E. H. Chapin, Charles C. Burleigh, Rev J. N. Maffit, Parke Godwin, J. L. O'Sullivan, Rev. W. H. Channing, and Prof. Patterson, of Philadelphia.

JOSIAH HOPPER, Sec. W. T. McCOUN, Pres.

☞ Papers friendly, please copy.

**TO THE ABOLITIONISTS OF MASSACHUSETTS.**

*Dear Friends:* At the late annual meeting of the Massachusetts Anti-Slavery Society, measures were adopted to sustain a number of able and devoted lecturers in this State, during the present year. One (Parker Pillsbury) is already in the field. Several others will soon enter. It is desirable so to arrange their labors in connection with other anti-slavery agencies, as to accomplish the greatest amount of good. Of these, the quarterly meetings of the county societies may be justly regarded as among the most efficient.

It is now proposed to the friends in the several counties, to hold their quarterly meetings in the following order, as nearly at regular intervals as may be, throughout the year, viz:

| | | | |
|---|---|---|---|
| Essex, | Saturday, | May | 9 |
| Middlesex, | " | " | 23 |
| Worcester North, | Thursday | June | 4 |
| Worcester South, | Wednesday, | " | 17 |
| Norfolk, | Tuesday, | " | 30 |
| Bristol, | Wednesday, | July | 15 |
| Plymouth, | First of August celebration. | | |
| Essex, | Thursday | August | 13 |
| Middlesex, | Wednesday, | " | 26 |
| Worcester North, | Tuesday, | Sept, | 8 |
| Worcester South, | Tuesday, | " | 22 |
| Norfolk, | Tuesday, | Oct. | 6 |
| Bristol, | Saturday, | " | 17 |
| Plymouth, | Thursday, | " | 29 |
| Essex, | Wednesday, | Nov. | 11 |
| Middlesex, | Tuesday, | " | 24 |
| Worcester North, | Saturday, | Dec. | 5 |
| Worcester South, | Wednesday, | " | 16 |
| Norfolk, | Tuesday, | " | 29 |

The advantages to be derived from such an arrangement are, first, it would enable the General Agent, and one or more of the lecturing agents, to attend all the quarterly meetings in addition to their other labors, thereby giving additional interest as well as efficacy to those meetings. Second, it would break the monotony of a lecturer's life,—and by meeting so frequently with a large number of the tried and faithful friends of the cause, it would serve to cheer and encourage them in the performance of their arduous labors; and their travels, (should this proposal be acceded to,) will be so arranged as to enable them all to attend the county meetings. Third—It would produce greater harmony of action; and, consequently, a better understanding of the movements among the friends in different parts of the State.

The friends are requested to preserve this plan for future reference; and should anything occur to prevent any of the meetings taking place at the time indicated, such alterations can be made as circumstances may require.

Those to whom the Memorial to the Legislature was sent, asking for a dissolution of the Union, are requested to send them in without delay; as the attention of that body will soon be so closely engaged with money-making corporations, that it is to be feared they will have no time to bestow upon the great question of human rights.

Those who have in charge the taking of collections and subscriptions to the Agency Fund, are also requested to make returns soon, as the Board wish to know on what to rely; so that they need not employ more lecturers than they have the means of sustaining.

Yours, for Freedom,
LORING MOODY,
*General Agent of the Mass. A. S. Society.*

**NEW-YORK WHOLESALE PRICES CURRENT.**

CORRECTED WEEKLY FOR THE STANDARD.

| | | | |
|---|---|---|---|
| **ASHES.** | | **IRON.** | |
| Pot, first sort 1845. | 3.87½ a 3.93¾ | Pig, Eng. & Sc. ton | 40.00 a 42.50 |
| Pearl | 4.18¾ a 4.25 | do. American | 35.00 a 37.00 |
| **CANDLES.** | | Bar do. rolled | 90.00 a 92.50 |
| Mould, tallow lb. | 9 a 11 | do. Russia P. S, I. | 100.00 a 102.50 |
| Sperm | 26 a 28 | do. do. N. Sable | 95.00 a 97.50 |
| Stearic do. | 22 a 25 | do. Swedes | 87.50 a 90.00 |
| **COAL.** | | do. Eng. com. | 77.50 a 80.00 |
| Liverpool, chaldron, | 7.00 a 7.25 | do. do. refined | 90.00 a 92.50 |
| Newcastle | 6.50 a 7.25 | Sheet E. & Am

# Poetry.

From the Emancipator.

## CHARLES T. TORREY.

"The Governor of Maryland has refused to pardon poor Torrey, and he must soon die."

BY REV. M. TRAFTON.

Aye, let him *die*; his work will then
Be finished and his task fulfilled;
His life belongs to God, and when
He wills shall that strong heart be stilled:
Dream not the tearless tyrant can
Take the sealed life of such a man.

Aye, *let* him die! the broken heart
Of that young wife bleeds not in vain:
From that warm fount a stream shall start
To wash out Slavery's crimson stain.
Beyond the craven coward's look,
God hath a *purpose* in his book.

Aye, let him die! those *infants' prayer*,
Spurned by the tyrant *cannot die!*
Heaven heard the lisping infants there,
Their plea is registered on high.
Those whispers into storms shall swell,
And thunder SLAVERY's final knell.

Aye, let him *die!* thus must it be!
Why do ye look for *mercy* there?
Why did ye ask?—why bow the knee?—
Ye should have known they'd spurn your prayer.
Ask the hyena to forbear,
His helpless, bleeding victim spare.

Aye, let him die! Yet O, for *him*
'Twere better could he die *at home!*
And as his fading eye grows dim,
To feel, "Thank God, I'm not *alone.*"
But O, for *others*—let it be—
He yet shall set his thousands *free!*

Aye, he *must* die! A holocaust
Is wanted now for fr. edom's altar:
When, by the stirring tempest tossed,
Who ever saw HIM pale—or falter?
Now in the crisis shall he fly?
No—never—he would *choose to die.*

Aye, he *will* die! the martyr's way
Lies bright and beautiful before him:
And He who was the martyr's stay
His ægis now is throwing o'er him.
O, his will be a deathless fame;
Men yet will start to hear that name.

He *falls*, but *dies* not! from that cell,
Damp, poisonous, loathsome, yet shall ring
A startling cry o'er hill and dell,
Which e'en the dead to life shall bring:
To freedom's shrine, wilt panting breath,
They haste to swear "BY TORREY'S DEATH!"

From the New-York Tribune.

## THE QUAKER OF THE OLDEN TIME.

The Quaker of the olden time!
How calm, and firm, and true,
Unspotted by its wrong and crime,
He walked the dark earth through!

The lust of power, the love of gain!
The thousand lures of sin
Around him, had no power to stain
The purity within.

With that deep insight, which detects
All great things in the small,
And knows how each man's life affects.
The spiritual life of all.

He would by faith, and not by sight,
By faith, and not by law;
The presence of the wrong or right,
He rather felt than saw.

He felt that wrong with wrong partakes,
That nothing stands alone;
That whoso gives the motive, makes
His brother's sin his own.

And, pausing not for doubtful choice
Of evils great or small,
He listened to the inward voice
Which called away from all.

Oh! spirit of that early day,
So pure, and strong, and true,
Be with us in the narrow way
Our faithful fathers knew.

Give strength the evil to forsake,
The cross of Truth to bear,
And love and reverent to make
Our daily lives a prayer.

## THE LABORER'S HYMN.

BY CHARLES DICKENS.

"Don't you all think that we have a great need to cry to our God to put it in the hearts of our greasseous Queen and her members of parlerment to grant us free bread?"—*Lucy Simpkins, at Bremhill.*

Oh, GOD, who by thy Prophet's hand,
Didst smite the rocky brake,
Whence water came at thy command,
Thy people's thirst to slake;
Strike now, upon this granite wall,
Stern, obdurate, and high;
And let some drops of pity fall
For us who starve and die!

The God, who took a little child,
And set him in the midst
And promised him His mercy mild,
As, by Thy Son, Thou didst:
Look down upon our children dear,
So gaunt, so cold, so spare,
And let their images appear,
Where Lords and gentry are!

Oh, God, teach them to feel how we,
When our poor infants droop,
Are weakened in our trust in Thee,
And how our spirits stoop;
For, in thy rest, so bright and fair,
All tears and sorrows sleep;
And their young looks, so full of care,
Would make Thine Angels weep!

The God, who with His finger drew
The judgment coming on,
Write, for these men, what must ensue,
Ere many years be gone!
Oh, God, whose bow is in the sky,
Let them not brave and dare,
Until they look (too late) on high,
And see an Arrow there!

Oh, God, remind them! In the bread
They break upon the knee,
These sacred words may yet be read,
"In memory of Me!"
Oh, God, remind them! of His sweet
Compassion for the poor,
And how He gave them Bread to eat,
And went from door to door!

The fire-fly only shines when on the wing;
So is it with the mind: when once we rest,
We darken. On! said God unto the soul
As to the earth, forever. On it goes,
A rejoicing native of the Infinite—
As is a bird of air—an orb of Heaven.—*Festus.*

# Miscellany.

From Chambers' Journal.

## THE PLAGUE OF THE PERSONAL.

Considering that man is chiefly an immaterial being, it seems a great pity that he should have been clogged for a few short years of his existence with such a thing as a body. It is a sad plague, this body of his, on many accounts. For one thing, at the very first, it is a troublesome thing to transport. At a natural rate of going, four miles an hour is the utmost of its locomotive power. Vehicles of all kinds, from a horse to a steam railway carriage, are attended with monstrous trouble and inconvenience. How different had we been spiritual solely—able, like Ariel, to girdle the earth in forty minutes! Then this same gross structure of ours is so liable to damage. Only think of a railway collision, or the consequences of your horse taking fright in that emblem of your respectability, a gig! Think of what a syncope your soul may experience through a severe bruise or wound—nay, saving your presence, an oversharp dose from a doctor still in the bondage of allopathy. Think of sea-sickness! That noble thing, the mind, prostrated by a little see-sawing on rough water. Is it not all very vexing? Particularly as you know the body to be such a subordinate and unimportant part of you. What right has so gross and paltry a thing to interfere so much with your comfort, and take so much from your dignity?

Inferior and unessential too as it is, we see such considerations attached to it. While unanimous as to the mind being the only thing worth looking to, not one of us but admires pretty girls and handsome young fellows, according to the sex we be of. The gramineous character of all flesh is a truism, on which all flesh is unanimous; yet what care is universally shown to keep the verdure in its trimmest possible state. With one breath we express our disesteem for this poor tabernacle of the soul—with another we scold the tailor or milliner for some little failure in adorning it. We preach of the beauties of the mind, and exhaust the dentist's ingenuity to preserve one of our incisors. Take the most unworldly-minded of us, and ask his opinion of wooden legs! To men regarding the mind as solely valuable, it should be a matter of indifference whether a limb be of the stautory material or ligneous; yet is there a choice? "But the original leg is the more convenient." That is not the reason; but no matter. Take the case of red hair, instead. This is as "convenient" as brown, or black, or fair, or auburn; but will any one say the point is indifferent? Why, it is such things which determine for some women whether they are to be countesses! And not merely this; but good-looking people have everywhere a chance of being better liked than plain people. They are apt to be popular without any other attractive qualities, and with no trouble on their part; while it usually costs plain people a world of exertion merely to overcome the repugnance which is instinctively felt for them. Does this speak to externals being indifferent? Does it show the body to be of no sort of consequence? Alas! the very contrary. It should not be so; but it is so. The personal comes in to traverse and confound all our ideas of merit. We can't tell whether a man is to be more indebted to scientific attainments or to whiskers; or whether a young lady's prospects are most likely to be affected by her amiable character and good sense, or that peculiar dimple formed near the corner of her mouth when she smiles!

The world proclaims the inferiority of the personal; but I would just ask one question. Did it ever conspire to establish the equal importance of men of five and men of six feet! No such thing was ever heard of. And, accordingly, we see a man of five feet go through the world, a perpetual martyr to the injustice of his fellow-creatures. There is a full abstract admission of his equality; he counts as a "soul" in population returns and paragraphs about accidents, the same as the six-feet man; he is the same in the eye of the law, pays the same taxes, has alike his epitaph and elegy. But he is never the same in the reckoning of men. The gravest, the most gentle smile at the little man. With the rude he is the theme of perpetual jokes. His choice of a wife is narrowed to the small number of women inferior to himself in stature. Symptoms of self-esteem, which would be passed over unnoticed in other men, appear monstrously ridiculous in him, though he has as good a right to stand well with himself as any giant of them all. Odd notions, or a shrill voice, or whimsical tastes, in his case, excite ridicule, and give birth to nicknames, where bigger men would escape. In fact, a man of unusually small stature is, from his cradle to his grave, under a difficulty unknown to other men. The dwarfishness is something always to be overcome in the first place, before he can start fair with other men. What is perhaps worst, he is unavoidably sensible of the involuntary demerit, and affected in his most ordinary conduct by a consideration of it. It drives him to do and say absurd things, in the desperate anxiety to get the better of it; and this makes him only be the more laughed at. Verily, the little man knows whether the frail corpus be of much consequence to a human being or not.

The plague of the personal is particularly seen in men whose main function in life is that of exercising the intellect. Men of mind, as I may call them comprehensively, ought not to have bodies at all.—Bodies merely impede their operations. It is only the lowest and simplest form of this trouble, that literary men must eat, and that they have families who must eat also. Very sad, no doubt, are the vexations from this cause; alien and unsuitable tasks, hard drudging word, quarrels with grudging publishers. But there are higher and more sentimental evils which fine souls find still less endurable. The Spectator first remarked the prevalent desire to discover of a distinguished author whether he is a tall man or a short man, handsome or plain, and so forth. It is perhaps eminently natural, but must to many authors be extremely annoying. Seldom is the personal in such cases equal to the mind: often it is homely, blemished, insignificant. For such an author as he of Waverley to have men—ay, and women—coming to get a sight of his poor coil of flesh, and going away, saying, "What an ordinary-looking man he is! lame, too!"—could not, one would think, but be vexing even to that placid being; or if it was not, it ought to have been so. For worship of the mental emanations to show itself in this meddling curiosity about the form of a visage or the hue of a complexion, is surely most unworthy. There is the work, most likely expressed from a teeming mind of superior native qualities, and not expressible from anything else—take it as it is, and be content with it, as one of God's good gifts to man—the personal has nothing to do with it. Perish this despicable personal altogether, beside the consideration of the mind's craft, which may indeed not be worth remembering ten years; for fashions change, and one man's good things supplant another's, but yet is *capable* of being preserved through all time.

For such reasons, I have sometimes thought it fortunate for certain authors that they have no biography. For only observe what a biography is. We learn from Pope's that he was crook-backed and spider-like, ill-natured, and over-fond of stewed lampreys. Now, is it not vexing to think of these personal matters attending forever the name of Pope, and the admiration of his writings? How much better to be Homer, of whom nothing is certainly known whatever! We there worship the pure mind alone—a name, a word, being all that survives besides. This is the only right immortality, because thus only that continues to live which deserves to do so, or which mankind have any concern in seeing live. Shakspeare seems to have been amongst the most fortunate of modern authors in this respect. He is, as I once had occasion to remark before, almost a mythic being. There are his six-and-thirty plays, as sound and fresh as compositors and commentators could allow them to be: all of him that we have any real concern in possessing, we possess: all which he desired to see preserved, is preserved. The rest is fallen into the forgetfulness which befits it. Men will still puzzle after his personal facts—his worldly means, his style of living, his righteousness towards his wife, and whether she married again—but it is almost wholly in vain. A chinkless cloud-veil shrouds it all. Shakspeare has the happiness, as an immortal, to be only SHAKSPEARE! How different for poor Kit Marlow to have the ugly fact of his death in a base brawl ever staring his name in the face! How sad, in comparison, for Otway to be remembered as one choked in hunger by a roll! Literary biography in general is little better than a catalogue of human woes. It really is too bad that these poor sons of genius should both, for the most part, find no seats secured for them at the table where all who will work are fed, but also have their lustrous pages dimmed and blotted by the remembrance of their penurious miseries. Let us starve, they might say; but be our garrets and our rags consigned to oblivion. If there be any dignity to be attached to the product of our pens, let it not be profaned by details of our shabby personal existences.

It would even be better for readers, merely with a regard to their enjoyment of the writings of the immortals, if there were no such thing as literary biography. Regarding an author as only a voice, we should have a much greater interest in him and his works than otherwise. Perfectly abstracted from all these sorry particulars as to birth and death, bodily form, good or bad fortune, we should treat his writings more purely according to their merits, and love them for their own sake only. The imagination would in most cases make a much better biography for the author than his actual life could have furnished. In a case, for example, like that of Byron, we should be left free to surmise all kinds of unhappiness that ever were known, and others besides, for the mournful misanthropic spirit which shines through those verses. It would have been like the effect of that deep-cut word which arrests us in pacing the cloister at Worcester—MISERRIMUS—word more eloquent than volumes could be. Compared with a biography thus suggested, the *knowledge* that Byron had a maddish mother, that he proved incapable of the domestic virtues, and consequently got into bad terms with British society, and was forced to take refuge in a moody retirement on the Continent, is worse than tame; it is destructive of all fine sentiment in the case. It is a strange fatality in us that compels our seeking for these personal details, and reading them in volumes quarto and octavo. We blindly rush to gratify a superficial feeling of the moment, and spoil forever the deeper and more abiding gratifications to be derived from the intellectual part of the man, if taken unconnectedly with the personal.

It is only another form of the same fatal curiosity which impels many persons to become what are called lion-hunters. Not content with receiving into their souls the divine thoughts which the gifted have been allowed to utter, they must run hither and thither for an opportunity of beholding the poor personality of the author, with all the blemishes which may rest upon it, so contrarious to the beauty of his intellectual being—to hear him speak, perhaps, and in his tremor murder that English which he discourses so finely with his pen—or to watch him as he eats, and learn that his noble soul is attended by tastes utterly mean and trifling. Surely this is a sad perversity amongst the lovers of the intellectual. Far better it were to remain in ignorance of the paltry personal altogether, and allow ourselves to think of our favorite author only as an abstraction, or if in any tangible form at all, at the most as the book in which we read his thoughts.

"I have a fancy of my own,
And why should I undo it?"

These thoughts are almost whimsical, and are half meant to be so; but, after all, they point to a serious truth. The personal is inextricable, in our present form of being, from the mental, and it has, in many circumstances, an apparently exclusive importance. Yet, on all considerations really worth speaking of, the mind is what truly constitutes the man. It is not the tongue which speaks, or the eye that sees; it is the mind. It is not the body which drags us into error; it is the mind. And, accordingly, we may know what pretensions any one has to be a judge of his fellow-creatures, as we observe him tend more or less to estimate them according to material or immaterial peculiarities. The weak, the gross, the frivolous, fasten upon the tangible, and the tangible only. They see but in Pope the waspish little humpback; in Burns only the ploughman. The thoughtful and refined, on the contrary, speak little of any of these trivial particulars, but expatiate with generous ardor on the inner being, whence flow the winged and deathless words, and to which all else is but external and accidental.

From the Friends' Weekly Intelligencer.

## PENN PAPERS.

In the Intelligencer of 5th mo. 11th, 1844, I published the clear evidence of an error in Bancroft's History of the United States, wherein he charges William Penn with being a slaveholder at the *time of his death.* Recently the charge has been reiterated by Albert Barnes, in a public discourse "on the Virtues and Services of William Penn," delivered 11th month 27th, 1845. It is matter for regret that this error should be thus perpetuated by referring to Bancroft as authority. Since my first publication on this subject, more evidence has been elicited confirmatory of the falsehood of the imputation; and in the annexed copy of the will of William Penn will be found testimony that he had given, under his own hand, as he emphatically says, "freedom to all his blacks before the will was made." This will bears date 1701. It was made on his leaving this country for the last time, but is not the will by which his property is descended. If, therefore, he had given freedom to his blacks as he expresses it, "*as is under my hand already,*" it is clear the manumission was prior to *this will.* He died in 1718. Of course upwards of seventeen years had elapsed previous to his death, and after the liberation of his slaves. This again proves he did not *die a slaveholder.*

That William Penn, in common with other Friends, held slaves is undoubted; but by attending to the pointing of that principle of light which had marked his character throughout his life, he was led early to see the inconsistency of thus holding his fellow-men in bondage. His labors for the improvement of the condition of the slaves in the Yearly Meeting prove this; and the result was, as is stated in his will, freedom to his blacks *long before his death.*

This will is expressive of his sentiments on several important subjects, particularly one relating to any difference in opinion respecting the settlement of his estate, and his advice as to the manner of adjusting such differences, should they arise. The document was preserved among other of his papers, by the late Miers Fisher, and is now in the possession of Thomas Gilpin, of this city, who has kindly furnished me with a copy.

William Penn died in England, on the 30th of 5th mo. *then* called July, 1718. He made another will, by which his property descended to his family, bearing the last date of 27th of the 3d mo. called May, 1712. So far as negative proof may be confirmatory, this will also justifies the conclusion, that he had long ceased to be a holder of slaves, not one word relating to them being contained in it. A certified copy of this will is also in my possession.

GEO. M. JUSTICE.

1ST MONTH 9, 1846.

New Castle on Delaware 30 8br 1701.

Because it is appointed for all men once to dye, and yt their days are in the hands of the Almighty their Creator, I think fitt upon this my present voyage to make my last will and testament, which is as follows viz:

Since my estates both in England & Ireland are either entailed or encumbered, my will is that which is saleable be sould for payment of my just debts, and all my household stuff plate and linen not given or disposed of to my children by their relations—and if there should be any overplus, that it goe equally between my son William and daughter Letitia—As to my estate in Europe be it land houses or moveables except my gold chain & meddall which I give to my Son William, and except such estate as I had with or since I married this wife, ffor my estate in America it is also incumbered, but not of the tenth part of the true vallue thereof. I mean of the Province of Pennsylvania and countys annexed,—when that incumbrance is discharged, I give my Son William all my say'd Province and Territorys to him & his heirs forever as Proprietory and Governor thereof—But out of or rather in the said soyle thereof I give to my daughter Letitia Penn One hundred thousand acres Seaventy of which out of, or rather in the sayd Province and ten thousand acres out of or rather in each of the lower county's of the territorys—

I also give to my son John one hundred and fifty thousand acres, of which one hundred thousand in the Province and fifty thousand acres in the lower counties, and I also bequeath to him my tenth, or Proprietary Ship of Salem tenth or county on West New Jersey to my said son John and his heirs forever with all the rents, proffits and Interests therein

* * * * * * *

all which land so given shall lye between Susquehanagh River and Delaware River, and to be taken up within twelve months after my death, if my encumbrances can be discharged in that time or so soon as they are, but so as that the said lands be not above=80= miles above a due west line to be drawn from Philadelphia to Susquehannah River, and to be layd out in the way of townships, and to pay my son William one silver shilling for every township or five thousand acres when taken up forever in lieu of all demand and service hereby requiring my sayd son William to erect all or any part of the aforesayd Lands into mannors with due powers over their own tenants—according to my sayd childrens respective agreements with them, when they or any of them require the same—I also give to my De Wife, five thousand acres of land as a token of my love to be taken up as before expresst, and upon the same acknowledgement, and within the sayd limits of my Province of Pennsylvania, to her and to her heirs and assigns Forever, and so I understand in my other aforementioned graunts to my children, viz: that I give it to them and their heirs and assigns forever.

I also leave to my dear Sister, and her children some token of my love such as my wife shall think fit in memorial of me, also to her father & mother the like.

I give to my servants John & Mary Sacher three hundred acres between them, ro James Logan one thousand acres and my blacks their freedom as is under my hand already and to ould Sam 100 acres, to be his childrens after he and wife are dead forever, on common rent of one bushel of wheat yearly forever, and for performance of which I desire my loving Friends Edward Shippen, Samuel Carpenter, Edward Pennington, and James Logan, in America, or any three of them, and Benjamin Gool, Thomas Callowhill, Henry Goldny, and Joseph Pike, in England, or any three of them, to be my executors trustees and overseers, or any three of them to see this my last will observed, and that I have right done me about my incumbrances and that my family suffer not by oppressive demands but to get me and myne righted in law or equity, and I do hereby charge all my children, as their loveing dying Father's last command and desire that they never goe to law, but if any difference should arise wch I would hope will not that they be concluded by the Judgment of Frds to be chosen by the meeting of sufferings of the people called Quakers in England for English and Irish concerns, and in America of the ffrds of the quarterly meeting at Philadelphia in Pennsylvania for a small decision—I do further ordain by this will that what estate I here give to either or any of my children be never alienated from my family for want of heirs of their own body but that debts beingpayd they may owe, the rest to be inherited by the next of blood of my body and descent and for want thereof my dear sister and her blood in such manner as she shall appoint.

And now—if ever I have done amiss to any I desire their forgiveness—and for all the good offices I have ever done, I give God who enabled me the honor and thanks—and for all my enemies and their evil reflections—and reports and endeavors to ruin me in name and estate—I doe say the Lord forgive them—and amend them—For I have ever from a child loved the best things and people, and have had a heart—I bless the name of Allmighty God to do good without gain. Yea sometimes for evill—and to consume my own to serve others, which has been my greatest burden—and infirmity having a minde not only just but kinde even to a fault—For it has made me hardly so just by means of debts thereby contracted as my integrity would have made me—

And now for all my good Friends that have loved and helped me doe so still in my poor children what you can, and God Allmighty be to you and yours an ample reward—You have my hearty and gratefull acknowledgements and commemoration who never lived to myself From my very youth But to You and the whole world in Love and service.

This I ordain to be (and accordingly is) my last will and testament revoaking all other.

Given under my hand an seal, the day and year above written.

WM. PENN [Seal]

Sealed and delivered in the presence of
RICHARD HALLOWELL
JOSEPH WOOD

ROBERT ASHTON
JAMES LOGAN

The interlineations were in my writing, they are twelve in number—the pages 7.

WM. PENN.

## LITTLE WILLIE.

We had frequently observed a heart-broken looking lad pass by with a gallon oil can in his hand. His tattered garments were well calculated to excite observation and pity. It was but too evident that the vessel which he carried had been diverted from its legitimate use, and that it was now used, not as an oil can, but as a whisky jug. Having seen him pass twice in one day with his ever present can, we had the curiosity to accost him, and did so by inquiring his residence.

"I live," said he, "five miles from the city, on the —— road."

"You have been to the city once before to-day, have you not?"

"Yes, Sir, I came down in the morning; but I could n't get what I was sent for, and I had to come again."

"What was you sent for, my lad? It must be something very important, to make it necessary for you to walk twenty miles in this storm."

"Why, Sir, it was whisky that I was sent for. Father had no money, and he sent me to Mr. ——s, to get trusted; but he would n't trust any more, so I had to come home without the whisky, but father sent me back again."

"How do you expect to get it now, when you could n't get it in the morning?"

"Why, Sir, I have brought a pair of shoes, which sister sent to mother. Mr. —— will give whisky for them. He has got two or three pairs of mother's shoes now."

"Do you like to carry whisky home, my boy?"

"O, no, Sir, for it makes all so unhappy; but I can't help it."

We took the responsibility of advising the boy not to fulfil his errand, and returned home with him. The family we found consisted of husband, wife, and four children; the oldest (the boy) was not more than ten years of age while the youngest was an infant of a few months. It was a cold, blustering day. The north wind blew harshly, and came roughly and unbidden through the numberless crevices of the poor man's hovel. A few black embers occupied the fireplace, around which were huddled the half naked children, and the wo-stricken mother and wife. Her face was haggard, her eyes sunken, her hair dishevelled, her clothes tattered and unclean.

She was seated upon an old broken chair, and was mechanically swinging to and fro, as if endeavoring to quiet her infant, which moaned pitifully in its mother's arms. It had been sick from its birth, and was now seemingly struggling to free itself from the harsh world into which it had, but a few months previous, been ushered. There was no tear in the eye of the mother as she gazed on her expiring babe. The fountain had long before been dried up by the internal fires which alcohol had kindled and fed.

She was the picture of despair; and we could not but fancy, as she sat thus, that her mind was wandering back to the happy past—the days of her infancy and girlhood, and her early home. Poor thing! She had given her affections and her hand to a man who had taken the first steps in intemperance. She had left her home full of buoyant hopes—hopes never to be realized—to spend a life of misery with a sot. Broken-hearted, cast out from the society of her former friends—frowned upon by the "good society" humane—spoken of as the miserable wife of a miserable drunkard—with no other hand to help, no heart to pity—she very soon became a tippler and a drunkard herself.

By the side of this wo-smitten mother kneeled a little girl of five years, down whose sallow cheeks tears were coursing, and who ever and anon exclaimed, "Poor little Willie, must you die?" and then kissing the clammy sweat from "little Willie's" brow, covered her face with her tattered apron, and wept.

In the opposite corner of the chimney, and among the ashes which covered the hearth, sat a boy of about seven years, dragging from the half dead embers a potato, which he broke open with the remark, "Mother, give this to little Willie; may be he 's hungry. I 'm hungry, too, and so is sister; but Willie is sick. Give him this potato, mother."

"No, poor boy," said the mother, "Willie will never be hungry again. *He will soon be dead.*"

This remark drew all the children around her and the dying child. The father was sitting upon what was intended for a bedstead, without his shoes, or coat, with his hands thrust into his pockets, apparently indifferent to all that was passing around him. His head was resting upon his breast, and his eyes were fastened upon the floor, as if he was afraid to look up at the sorrowing group who were watching the countenance of the dying infant.

There was a moment of silence. Not a sound was heard. Even the sobs of the little girl had ceased. Death was crossing the hovel's threshold. The very respiration of the household seemed suspended, when a slight shivering of the limbs of the infant, and a shriek from the half-conscious mother, told all that the vital spark had fled.

For the first time the father moved. Slowly advancing to where his wife was seated, with quivering lips he whispered, "Is Willie dead?"

"Yes, James, the poor babe is dead!" was the choking reply of the mother, who still sat, as at first, gazing upon the face of her little one.

Without uttering another word, the long brutalized father left the house, muttering as he went, "My God, how long?"

At this moment a kind-hearted lady came in who had heard but a few moments before, of the dangerous illness of the child. She had brought with her some medicine; but her angel visit was too late. The gentle spirit of the babe was fled, and there remained for her but to comfort the living. This she did, while we followed the father. We related to him the circumstances which led us to his house, and briefly spoke of the misery which inevitably follows in the wake of intemperance.

"I know it, Sir," said he; "I have long known it. I have not always been what you see me. Alcohol and my appetite have brought me to this depth of degradation."

"Why not master that appetite? You have the power. Thousands have proved it."

"Sir, I believe it. I have seen others as far reduced as myself, restored and made happy; but you are the first who has ever spoken to me upon the subject, and I had too strong a passion for liquor to think of a reformation myself."

"Well, will you not now make the effort?"

"I will. It has occupied my thoughts during the whole morning; and now, in the presence of Almighty God, I swear never again to touch the accursed thing, which has ruined me and made beggars of my family."

Happy enough to hear this manly resolution, we returned to the house with him—in due time we made the fact known to his wife, and producing a pledge, the whole family signed it upon the table which held the body of their dead child!

The scene was an affecting one.

* * * * * *

Two years were passed, when the incident was recalled to our mind by a shake of the hand from a gentleman who was returning west with a stock of dry-goods which he had just purchased in New-York. *It was the man who signed the temperance pledge by the body of his dead child.*

## MRS. CHILD ON CAPITAL PUNISHMENT.

The following remarks on Capital Punishment, are from a late letter of Mrs. Child to the Boston Courier:

I see you have brought in Tirrel, not guilty, on the ground of somnambulism.* This is another indication of the ex reme unwillingness to convict in capital cases. Dickens says: "The question always *will* present itself to the minds of jurors, (however earnestly the presiding judge may discharge his duty.) Is it the greater wrong to society, to give this man the benefit of the possibility of his being mad, or to have another public execution, with all its hardening, and depraving influences? Imagine myself a juror, and supposing the evidence had forced me from every other ground of opposition to this punishment, if I *could*, by any reasonable special pleading with myself, find him mad, rather than hang him—I think I would."

Blessings on Charles Dickens! I know of no missionary in the world, who is doing more for humanity. Like the Cricket on the Hearth, every chirp he makes, wakens kindly household thoughts, and gentle charities. I hope you will copy his letter on Capital Punishment. Carlyle says: "It is marvelous, how long a rotten post will stand, provided it is not shaken." Shake the gallows, then; in the name of humanity, shake it, till it falls. That hideous spectre of a barbarous age, is standing too long in the full light of the nineteenth century. It is becoming more and more shocking to the good sense, and human feeling of the civilized world. I am glad Dickens has written on this subject; for no man has had better opportunities to observe the effect of existing laws on criminals, and no man is so universally read. I am glad, too, that a man has done it. If a woman said precisely the same things, she would be liable to the charge of sickly sentimentality; opponents would profess themselves too gallant to reason with her on such an important topic, and graciously suggest that love stories were better adapted to female intellect. This mode of rejoinder is extremely common, especially when the case will not bear such plain questions as, "Is the argument an argument? Is the fact a fact? Is the hit a fair one?" But common as it is, it never seemed to me a peculiarly manly style of controversy. It always reminds me of the boy, who, finding himself worsted in an encounter, cried out, "Well, if I can't lick *you*, I can make mouths at your sister."

There is, however, a visible improvement. Formerly, when women ventured to discuss any general principle, they were politely advised to "mend their stockings." But since the invention of the stocking-loom has made hose so cheap, darning seems to occupy a less prominent place in the imagination of men; and now, when we meet them in the fields of intellect, we are courteously recommended to confine ourselves to the appropriate walks of poetry, rhapsody, and romance. But notwithstanding this advice, Dorothea L. Dix quietly moves on in her noble mission, influencing the action of Legislatures, from one end of the Union to the other. Harriet Martineau attracts the attention of statesmen, by her popular adaptations of political economy. Mrs. Somerville benefits the scientific world, by her accurate astronomical calculations, without heeding Byron's suggestion, that "the business of a female astronomer is, to discover whether there be a man in the moon." In view of these things, it certainly does begin to be dimly recognized, that once in a great while, a woman *may* arise, who "knows e'en a-most as much as *some* men!" I observe, with a quiet smile, how at every onward step man attempts to take, he encounters the vexatious "woman question." The moment any subject, connected with human progress, is discussed, or acted upon, it proves an exploring traveller, which walks, like Belzoni, right into the mummy-cases of old traditionary opinion, and usage, and makes the dust fly at a fearful rate. There is no help for it. Woman is man's mate, and not his servant, or his plaything. She is co-sovereign of the world, in all its departments; and, as things tend toward harmony, slowly but surely she moves into her place.

*A mistake. Want of proof, not somnambulism, was the ground of acquittal, as stated by the Jury, in reply to the question of the Court.—[ED.

## A HINT FOR YOUTH.

It is only a cent. "Now, my little lad, don't spend that cent for candy."

"Why, did n't father give it to me?

"Certainly he did, but that is no reason you should spend it. If you run over to the candy shop and buy a roll, in five minutes you will be no better off for having the money; now, save your money, (and your health,) and put it in a box."

"But it is only a cent."

"A hundred of them will make a dollar, and if you never save the *cents*, you never will be worth a *dollar.*"

"But papa gave me this to enjoy it. I do not want to lay it up."

"Well, I will tell you how to enjoy it—not by throwing it away for unwholesome sweetmeats, but keep it till you have six, and then go to the baker's, and buy a nice loaf of bread.

"Why, what do I want of bread? Mother gives me all I need."

"Stop a moment, and I will tell you. A poor old widow lady lives down the alley below your house; all she has to live upon, is what kind neighbors bring in."

"O, I know who you mean. Old widow Brown. Mother has sent me there a great many times."

"Well, do you take your loaf of nice bread, and get your mother to put a white napkin round it, and then carry it down to her house, and say—'here, Mrs. Brown, is a present from a little boy, will you please accept of it.?'"

"Well, I'll do it! I know just what she will say. She will cry, and then put her hands upon my head, and then say—God bless my little boy! And I shall be so happy; I wish I had the money now. But I wont spend a cent until I get it."

"Then you will indeed enjoy your money. It is more blessed 'to give, than to receive.'"

## ANECDOTE OF METTERNICH.

Before Prince Metternich attained the exalted station he now holds, he was particularly fond of practical jokes, and equally as anxious to perpetrate *outre* revenge for annoyances suffered, as he is at the present moment. A Jew banker, at Vienna, was so desirous to become possessor of an Arabian horse, a great favorite of the Prince's that he constantly called on him to sell it—his highness, as constantly refusing. At last, the Prince, being worn out with the banker's importunities, said to him: "I will not sell the horse; but I will part with it only on one condition." "Name it—name it," exclaimed the banker. "It is this," replied the Prince, "I will give you two sound whippings, at times proposed by yourself, and a third on a day appointed by me: after the last beating, the horse shall be yours."—The Jew asked for the first whipping, then which was administered with right good will; after which, rubbing his sore shoulders, he exclaimed, "Well, Prince, give me the second," which was done, and then, scarcely able to stand, he prayed the Prince to appoint a day for the third; "Certainly, Sir,' said his highness, chuckling: "this day seven years, when you know, according to our agreement, the horse becomes your property: good morning, Sir," continued the Prince, and politely bowed the suffering banker out of his room.—*National Press.*

SINGULAR MARRIAGE.—A widower at Camden, who was not very young, became smitten with a young and beautiful girl, and married her. A short time after, the son of this man, by a former wife, became also in love, not with a younger person, but with the mother of the father's new wife, a widow lady, still in the bloom of life. He offered himself, and soon the young man and the widow were united in the bonds of matrimony, so that in consequence of these two connections, a father became the son-in-law of his own son, and the wife not only the daughter-in-law of her own son-in-law, but still more, the mother-in-law of her own daughter;—while the husband of the latter, is the father-in-law of his own mother-in-law, and father-in-law to his own father. Singular confusion may arise, if children should spring from these peculiar marriages.

POLAND.—Poor, prostrate, subjugated Poland, the Ireland of the continent, has been making a fruitless, bootless effort at a revolution, or as the failure of national patriotism is always termed—an insurrection. The little republic of Cracow, which is now in possession of the Austrian troops, has been the head quarters of this unfortunate attempt to restore the nationality of the Poles; but the conspiracy had extensive ramifications in Prussia, Russia, as well as Austria. In the western parts of Russian Poland there was a determined effort to realize the dream of independence. Strange to say, hundreds of nobles, in urging the peasantry to join in the revolt, were either assassinated or given up to the authorities. So true is it that patriotism is a sentiment of education, of refinement.


## A CARD.

**Union of Smith's Weekly Volume and Anglo-American.**

The publishers of the Weekly Volume respectfully announce to their friends and patrons that they have made arrangements to incorporate, so far as the publishing department is concerned, the *Weekly Volume* with the *Anglo-American*, published every Saturday, in New-York, by E. L. Garvin & Co. who will commence next week, at the conclusion of *the fifth quarterly part*, and supply their subscribers regularly. The present editors will continue to contribute original articles, such as have appeared in the Journal of Belles Lettres, to the united periodical, which, under the name of the Anglo-American, will contain more reading matter than the Weekly Volume, of a kind to be universally acceptable. It will, moreover, be of nearly the same form, but of twenty-four pages instead of sixteen, and be charged with newspaper postage only. Those subscribers who have paid for this periodical beyond the 1st of April, will be credited by E. L Garvin & Co. with the amount so overpaid, whether they now take both periodicals or not; or, at their option, they will be repaid for the unexpired time of their subscriptions by presenting their receipts at our office within thirty days from the present date. This arrangement, it is believed, will be satisfactory to all, at the same time that the union of the two periodicals will be found an advantage to the readers of both.

The publishers of the Anglo-American will furnish those subscribers who intimate their intention of continuing one year after their present term has expired, gratuitously, with either of the superb engravings they have already issued, or the one they will issue the ensuing summer. They are—

Washington, mezzotint—issued.
Sir Walter Scott, line engraving—issued.
Nelson and Wellington, mezzotint—forthcoming:

All of which can be sent by Mail.

New-York, April 9.

## NEW LEBANON SPRINGS WATER CURE ESTABLISHMENT.

In this place, so long celebrated for the beauty of its scenery, purity of the air, and utility of the water, is now instituted a WATER-CURE INFIRMARY; which, from the above considerations, promises to be of the greatest importance to the afflicted, and to persons wishing to spend a season in the country for the purpose of recruiting the energies of the system, after a time of illness or hard labor. The beauty of the scenery and salubrity of the air, is not often excelled in any country. The water is abundant and of all temperatures, from ice cold to 72 degrees Fahrenheit Ther. The mountain springs have been tested by the celebrated chemists, Dr. Chilton, of New-York, and Professor Avery, of Hamilton College, and pronounced perfectly pure and soft. The various baths, as PLUNGE, SHOWER, DOUCHE, HOSE, FOUNTAIN, EYE & EAR, COLD or WARM, are so constructed, as to be comfortable, inviting, and easy of access by invalids at all times. The rooms are so warmed as to render them perfectly comfortable even in the coldest weather. Persons afflicted with either acute or chronic diseases, have much to induce them to visit this establishment. The water treatment has been particularly successful in the following complaints: Rheumatism, either acute or chronic, Gout, incipient stages of Consumption. Dispepsia or Indigestion, with its train of symptoms, as Headache, Constipation, Liver Complaint, Jaundice, &c. It removes nervous affections, and the various forms of Fever, as Typhus, Billious, and Intermitting. It acts like a charm in all eruptive diseases, as Small-pox, Measles, Scarlet Fever, &c. All scrofulous complaints, and diseases arising from impurities of the blood, tumors, ulcers fever sores, and boils, are more successfully treated by water than by any system of medicine.

The diet and regimen of patients are strictly attended to, which alone, in most cases of chronic disease, is far better for the patient than any system of drug medication. Suitable medical examination and advice constantly in attendance at the establishment, who will give strict attention to the patients, and point out all necessary changes to facilitate the cure.

Those who feel competent to treat their own cases at home, and want an examination and prescription, can have it at a reasonable expense.

The inhabitants of this vicinity are particularly notified that they can have medical advice and attention at their own houses, in all acute or chronic diseases, where it is not practical to come to the establishment.

One important item to the afflicted is, that the water-cure patients are never left to groan out a miserable life from the ill effects of mineral or vegetable poisons.

The expense, per week, is from $5 to $8, including board, medical advice and attendance.

N. B. The patients are expected to bring two linen or cotton sheets, three woollen blankets, two comfortables, and towels. DAVID CAMBELL, *Principal.*

N. BEDORTHA, M. D. Resident Physician.
Dr. S. GRAHAM, Counselling Physician,

P. S. Located 25 miles east of Albany, 7 miles west of Pittsfield, Mass. and within an hour's ride of the Boston and Albany, the Hudson, and also the Housatonic railroads.